A photograph of a Hindu temple with a tall, ornate tower and a decorated elephant in the foreground. The temple's tower is highly detailed with many small carvings and is topped with a golden spire. In the foreground, a large elephant is adorned with elaborate golden jewelry and a red cloth. A crowd of people is visible at the bottom of the frame.

INDIA

Through the ages


Written & Compiled by

MADAN GOPAL

Edited by

K.S. GAUTAM

THIS BOOK is an attempt to project some of the salient facets of India's vast and rich cultural heritage. Her charming geographical variations, her long and gripping history, delightful fairs and festivals, enchanting arts, awe-inspiring monuments, beautiful and lively languages, a fascinating array of gods and goddesses and, of course, her prominent sons and daughters—all glimmer through the pages of this book. Couched in lucid language, the writings and compilations here are, in fact, a symphony of choicest colours which bespeaks the many-sided achievements of the people of India in various fields of human activity. Recommended for tourists, research scholars, students and all those who long to see India and discover her beauty.



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Through The Ages

Written & Compiled by
MADAN GOPAL

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PUBLICATIONS DIVISION
MINISTRY OF INFORMATION AND BROADCASTING
GOVERNMENT OF INDIA

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PUBLISHER'S NOTE

کشور ہند است بہشتی بہ زمین
(امیر خسرو)

The land of Hind (India) is a paradise on earth

... Amir Khusrau

India, since times immemorial, has been attracting people from all parts of the world for her material well being, art and culture, liberal outlook and spirituality, besides her charming landscape and beautiful flora and fauna. Notwithstanding some dark periods of strife and subjugation in her long and eventful history, her people have heroically succeeded in maintaining the continuity of her culture which sees divinity in every being—nay in every particle of the universe. Regarding the whole world as one family, the people of India, since the Vedic Age, have been striving to evolve themselves while producing master-pieces in various fields of human endeavour—often reaching in this process, sublime heights of spiritual consciousness, saying:

तत् त्वम असि
(छान्दोग्य)

Thou art That
Chandogya Upanishad

The present book: *INDIA THROUGH THE AGES* is a labour of love by Shri Madan Gopal, a prolific writer, and I hope that this will interest our Indian and foreign readers.

(Dr) Shyam Singh Shashi
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SURVEY OF INDIA

PREFACE

I had long been thinking of writing a new book on India which could project its different cultural and historical facets in such a way as to enable the reader to have intimate knowledge of the country and its people. India being a vast country with an ancient culture, presenting a kaleidoscopic view, appeared at once challenging and difficult. It was after Dr. Shyam Singh Shashi, Director, Publications Division approached me for this assignment that things began to take shape and I embarked upon the difficult task of gathering from various sources material not usually available easily. After the compilation and written work was over, Shri K.S. Gautam, the Editor of this book was much helpful in making useful suggestions besides his editorial responsibilities. Shri A.A. Shiromany, Joint Director also took great pains in supervising the publication at its different stages. My thanks are due to them. I do hope the reader will find the book useful.

In terms of the proviso laid by Survey of India, the 'responsibility for the correctness of internal details shown in the maps rests with the Publisher'.

NEW DELHI

MADAN GOPAL
B2/17, Vasant Vihar

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Land and people



This section gives an account of India's geographical regions, climate, fauna and flora, resources and the people.

Land and People

INDIA IS A storehouse of all the riches bestowed by Nature. From the snowy landscapes along the Himalayas to the lush coconut palms growing amidst tropical foliage along the west coast, it is a land which excites joy and wonder. In the words of Monier Williams, India is “in all respects a complete world in itself”. Numerically, Indians are more than all the Europeans and Africans put together. In size, it is the seventh largest country in the world. With an area of 32,87,263 sq km, it has the second largest extent of arable land, after the Soviet Union.

Nature has so demarcated its boundaries that in the north it has the largest mountain system in the world—the great Himalayas, and in the south its tip of Kanyakumari is the meeting place of two seas and the Indian Ocean. Lying in the northern hemisphere, it measures about 3,214 km from north to south and about 2,933 km from east to west. Its land frontier is about 15,200 km and its coastline, including that of its group of islands, is 7,516.5 km.

Geographical Regions

India is divided into four clear-cut regions: the great Himalayan mountain range, the Indo-Gangetic Plain, the Desert Region and the Southern Peninsula.

The great Himalayan mountain range is like a gigantic crescent with its convex side towards the Indian plains. Some of the highest peaks in the world are found in this region. There are also large plateaus and valleys abounding in scenic beauty. The Kashmir and Kulu Valleys are extensive, fertile and charming. Some of the great rivers like Indus, Sutlej, Yamuna and the Ganges, owe their origin to the Himalayas—the abode of snow. The great Himalayan wall extends over a distance of about 2,400 km with a varying depth of 240 to 320 km. This extensive wall protects the country from the freezing winds sweeping across Asia from the north and also intercepts the moisture-borne clouds from the Arabian Sea and the Bay of Bengal,

precipitating the much needed rain. The Himalayas, since times immemorial, have been inspiring the highest ideals in mankind. No wonder people not only from all parts of India but also from the world are drawn to its eternal grandeur.

The Indo-Gangetic Plain, situated south of the Himalayas, is enriched by three distinct river systems—the Indus, the Ganges and the Brahmaputra. One of the largest stretches of flat alluvium in the world 777,000 sq km—it is also one of the most densely populated areas. In this region great empires flourished, fierce battles raged and remarkable facets of art and culture blossomed. The eternal city of Varanasi, the splendid Taj Mahal, the attractive Khajuraho temples, the beautiful Sunderbans and Calcutta, the most populous city of India, are found here.

The Desert Region comprises the 'great desert' and the 'little desert'. The 'great desert' sprawls from the edge of the Rann of Kachchh, beyond the Luni river, northward. The whole of Rajasthan's and Sind's frontier runs through this. The 'little desert' stretches from the Luni to the northern wastes. Owing to the absence of surface water and scanty rainfall the region is almost absolutely desolate. However, it is rich in notable pieces of art and architecture. Some of the magnificent forts and palaces are also found here. The charm of vast sandy tracts with shifting sand-dunes is breathtaking. This region is hallowed by the deeds of the dauntless Rajputs who preferred death to dishonour.

The Southern Peninsula is like an inverted triangle with its base towards the Indo-Gangetic Plain. It has mountain and hill ranges on all its sides. Vindhya Hills form its base while craggy western and eastern ghats on either side are lapped by the waters of Arabian Sea and the Bay of Bengal. Both the Ghats meet at Nilgiri Hills (Blue Mountains). This region is fed by six rivers which are as important as those of the north. While the Narmada and the Tapti flow westwards into the Arabian Sea, the other four, the Mahanadi, the Godavari, the Krishna and the Kaveri, flow eastwards into the Bay of Bengal. The Peninsula is a repository of the great Indian culture. Here we find the world-famous Ajanta and Ellora Caves, the awe-inspiring temples, besides the enchanting Ootacamund and the peaceful lagoons of Kerala.

Climate

Interestingly, the weather systems that make up the climate of the Indian sub-continent are largely dependent on conditions outside its geographic limits. Thus, the cold weather rain and snowfall in India are intimately connected with shallow low pressure systems originating in the upper levels of the atmosphere to far beyond the north-west of India as far away as the Eastern Mediterranean. The summer monsoon, similarly, is dependent upon

conditions in East Africa, Iran, Central Asia and Tibet, as also upon the pressures in Southern Asia, the Indian Ocean and the China Seas.

A large variety of climatic zones are found in India ranging from freezing cold to scorching hot. Some areas receive the heaviest rainfall in the world. However, broadly speaking, it has a tropical monsoon climate. Seasonally, the year can be divided into four periods: winter (December-February), summer (March-May), the monsoon (June-September), and the post-monsoon period (October-November). In winter, snowfall is experienced in some parts of north India.

Below we give the maximum and minimum temperatures and relative humidity of some important places, selected from all parts of India, to give an idea of the weather when one sets out on journey:-

Station	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Oct.	Nov.	Dec.
Agartala	(a) 25.6 (b) 10.3 (c) 79	28.3 13.2 70	32.7 18.7 70	35.1 22.8 71	33.2 24.2 72	31.5 24.7 84	31.4 24.9 86	31.5 24.9 84	31.7 24.5 86	30.9 22.2 81	25.7 16.0 72	26.5 11.4 76
Ahmedabad	(a) 28.7 (b) 11.9 (c) 55	31.0 14.5 52	35.7 18.6 47	39.7 23.0 49	40.7 26.3 68	38.0 27.4 77	33.2 25.7 86	31.8 24.6 84	33.1 24.2 80	35.6 21.2 64	33.0 16.1 52	29.6 12.1 56
Amritsar	(a) 18.6 (b) 4.5 (c) 92	22.6 6.5 84	27.5 11.5 72	34.2 16.2 48	38.9 24.4 38	40.4 25.2 46	35.6 25.9 75	34.2 25.3 82	34.4 23.3 76	31.9 16.6 74	26.5 8.8 79	21.4 5.0 88
Bangalore	(a) 26.9 (b) 15.0 (c) 77	29.7 16.5 67	32.3 19.0 63	33.4 21.2 70	32.7 21.1 75	28.9 19.7 82	27.2 19.2 86	27.3 19.2 86	27.6 18.9 85	27.5 18.9 83	26.3 17.2 78	25.7 15.3 78
Bhopal	(a) 25.7 (b) 10.4 (c) 60	28.5 12.5 47	33.6 17.4 31	37.8 21.2 25	40.2 26.4 32	36.9 25.4 63	29.9 23.2 86	28.6 22.5 88	30.1 21.9 83	31.3 18.0 62	28.5 13.3 53	26.1 10.6 59
Bombay	(a) 29.1 (b) 19.4 (c) 71	29.5 20.3 72	31.0 22.7 72	32.3 25.1 73	33.3 20.9 73	31.9 26.3 80	29.8 25.1 85	29.5 24.8 85	30.1 24.7 85	31.9 24.6 70	32.3 22.8 73	30.9 20.8 70
Calcutta	(a) 26.8 (b) 13.6 (c) 78	29.5 16.5 75	34.3 21.5 71	36.3 25.0 71	35.8 26.5 74	34.1 26.7 80	32.0 26.3 84	32.0 26.3 85	32.3 26.1 84	31.8 23.9 80	21.5 18.4 74	27.0 14.2 76
Chandigarh	(a) 20.1 (b) 7.3 (c) 78	23.1 8.9 66	28.6 14.3 52	34.4 19.3 38	38.3 23.6 32	39.5 26.4 46	33.8 24.4 77	32.8 23.5 80	32.5 22.2 73	30.7 16.6 62	27.0 10.3 58	22.6 7.4 67
Cochin	(a) 30.6 (b) 23.2 (c) 68	30.7 24.3 72	31.3 25.8 74	31.4 26.0 75	30.9 25.7 81	29.0 24.1 88	28.1 23.7 89	28.1 24.0 88	28.3 24.2 84	29.2 24.2 83	29.8 24.1 78	30.0 23.0 71
Coimbatore	(a) 30.0 (b) 18.6 (c) 76	32.5 19.1 71	35.1 21.4 69	35.3 23.4 73	33.9 23.3 75	31.4 22.3 77	30.0 21.7 81	31.1 21.8 80	31.9 21.7 79	30.9 21.9 81	29.0 20.7 79	29.0 18.7 76
Cuttack	(a) 28.9 (b) 15.7 (c) 80	31.5 18.2 76	35.9 22.1 73	38.3 25.3 71	38.8 26.9 71	35.8 26.5 76	31.6 25.6 83	31.6 25.6 83	32.2 25.5 83	32.0 23.7 79	30.1 18.8 74	28.4 19.3 77

Station	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Oct.	Nov.	Dec.
Delhi/ N.Delhi	(a) 21.3 (b) 7.3 (c) 72	23.6 10.1 59	30.2 15.1 47	36.2 21.0 32	40.5 26.6 31	39.9 28.7 48	35.3 27.2 73	33.7 26.1 77	34.1 24.6 70	33.1 18.7 54	28.7 11.8 48	23.4 8.0 63
Guwahati	(a) 24.0 (b) 11.0 (c) 88	26.3 12.8 78	30.2 16.5 71	31.6 20.3 72	31.0 22.7 81	31.5 24.7 85	32.1 24.0 85	32.2 25.8 84	32.1 25.8 84	30.5 22.0 84	27.7 16.9 87	24.9 12.5 89
Hyderabad	(a) 28.6 (b) 14.6 (c) 79	31.2 16.7 64	34.8 20.0 54	36.9 23.7 51	38.7 26.2 50	34.1 24.1 71	29.8 22.3 83	29.5 22.1 82	27.7 21.6 82	30.3 19.8 73	28.7 16.0 68	27.8 13.4 71
Imphal	(a) 21.1 (b) 3.6 (c) 76	22.8 6.5 70	26.8 10.4 62	29.4 15.5 63	28.9 19.1 74	26.7 21.2 80	28.4 21.8 81	28.8 21.7 82	28.8 20.5 81	27.6 17.3 80	24.8 10.1 78	22.1 5.1 81
Jaipur	(a) 22.0 (b) 8.3 (c) 60	25.4 10.7 49	30.9 15.5 38	36.5 21.0 29	40.6 25.8 33	39.2 27.3 47	34.1 25.6 75	31.9 24.3 82	33.2 23.0 74	33.2 18.0 51	29.7 12.0 48	24.4 9.1 56
Jammu	(a) 18.4 (b) 8.3 (c) 68	21.1 10.6 64	26.4 14.8 55	33.1 20.5 92	39.0 25.8 32	40.4 27.7 41	35.4 26.0 71	33.2 25.1 81	33.3 23.9 71	31.4 19.4 57	26.2 13.4 48	21.1 9.3 64
Kohima	(a) 14.6 (b) 8.4 (c) 67	17.0 9.8 62	21.5 13.5 58	24.8 16.6 61	24.8 17.8 76	24.3 18.8 85	24.0 19.0 89	24.5 19.1 89	23.9 18.6 85	22.0 16.6 81	18.9 13.1 76	15.8 9.9 75
Lucknow	(a) 22.2 (b) 7.9 (c) 84	26.2 9.2 66	32.4 15.0 52	38.1 20.6 33	41.1 25.9 37	38.0 27.5 59	33.4 26.5 83	32.3 25.9 86	32.0 24.8 81	32.2 19.4 71	28.5 11.1 65	24.3 7.7 80
Madurai	(a) 30.2 (b) 20.9 (c) 75	32.4 21.6 74	35.0 23.4 69	36.3 25.4 68	37.5 26.3 61	36.7 26.3 55	35.7 25.7 56	35.3 25.2 60	35.0 24.8 63	33.0 24.0 73	30.6 23.0 76	29.7 21.6 73
Mysore	(a) 28.3 (b) 16.4 (c) 75	31.2 18.2 69	33.5 20.2 71	34.0 21.4 75	32.6 21.2 79	28.9 25.2 81	27.3 19.2 84	27.9 19.6 84	28.7 19.3 83	28.4 19.6 85	27.4 18.3 80	17.0 16.5 78
Patna	(a) 23.6 (b) 11.0 (c) 71	26.3 13.4 62	32.9 18.6 45	32.6 23.3 41	38.9 26.0 56	36.2 27.1 71	32.9 26.7 81	32.1 26.6 83	32.3 26.3 80	31.9 23.0 70	28.9 16.1 62	24.9 11.2 67
Port Blair	(a) 29.1 (b) 22.1 (c) —	29.7 21.4 —	30.9 22.0 —	31.7 33.8 —	30.4 23.9 —	29.1 23.9 —	28.8 23.9 —	28.6 23.7 —	28.4 23.2 —	28.8 23.2 —	28.9 23.1 —	28.7 22.8 —
Shillong	(a) 15.5 (b) 3.6 (c) 65	17.1 6.4 56	21.9 10.9 44	23.8 14.1 51	23.7 15.5 69	23.7 17.4 81	21.1 14.1 81	21.1 12.8 81	23.6 16.6 79	21.8 12.9 71	18.9 7.7 63	16.9 4.5 64
Shimla	(a) 8.9 (b) 1.9 (c) 48	10.3 3.1 45	14.4 6.8 37	4.2 11.2 32	23.4 15.0 34	24.3 16.2 53	21.0 15.6 84	20.1 15.2 89	20.0 13.8 75	12.9 10.8 92	15.0 2.3 31	11.3 4.2 36
Srinagar	(a) 9.4 (b) 2.3 (c) 88	7.9 0.8 87	13.4 3.5 84	4.3 2.4 77	24.6 11.2 71	29.0 14.4 75	30.8 18.4 73	29.9 12.9 79	28.3 12.7 77	22.6 5.7 82	15.3 (-)0.1 85	8.8 (-)1.8 88

Station	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sept.	Oct.	Nov.	Dec.
Trivandrum	(a) 31.3	31.7	32.5	32.4	21.6	29.4	29.1	29.4	29.9	29.9	30.1	30.9
	(b) 22.3	22.9	24.2	25.1	25.0	23.6	23.2	23.3	23.3	23.4	23.1	22.5
	(c) 77	79	80	81	84	90	89	88	86	87	87	80
Udaipur	(a) 27.7	23.3	34.7	39.2	42.3	37.5	30.3	30.1	31.0	31.2	29.1	27.3
	(b) 13.5	16.2	20.5	25.1	28.8	26.8	24.1	24.1	24.1	21.5	16.0	13.2
	(c) 62	55	41	36	35	61	85	86	82	73	63	62
Varanasi	(a) 23.4	24.6	33.4	38.6	41.5	39.1	33.5	32.2	32.7	33.5	28.6	24.4
	(b) 9.5	12.0	17.2	22.4	17.0	28.3	26.9	26.0	25.4	20.7	13.4	9.2
	(c) 80	68	47	36	44	59	81	85	82	73	67	76

(a) Max. Temperature (b) Min. Temperature (c) Relative Humidity



Fauna and Flora

The tremendous variety of climate and physical conditions has endowed India with a wide variety of flora and fauna.

There are 350 species of mammals and 1,200 species of birds in the country. Also, there exist more than 30,000 different species of insects, in addition to a great variety of fish and reptiles. Indian vegetation is also rich and varied. The country has eight distinct floristic regions, namely: Western Himalayas,

Eastern Himalayas, Assam, Indus Plain, Gangetic Plain, Deccan, Malabar and Andamans. The number of species of flowering plants in the country is about 15,000.

There are 45 national parks, 211 wildlife sancturies and 35 zoological gardens.

Resources

India has vast mineral resources. It is the most important producer of mica in the world and has one-third of the world's manganese deposits. The country has one-fourth of the world's iron ore reserves. Its coal reserves are estimated to be 80,950 million tonnes and lignite 2,100 million tonnes. More than 1,000,000 sq km are oil bearing. There are also abundant deposits of chromite and magnesite. Gold, copper and aluminium are some of the non-ferrous metals produced in the country. Ilmenite is found in the beach sands of Kerala and Tamil Nadu. As for atomic minerals, monazite is found in Kerala, beryl in Rajasthan and uranium in Bihar.

Forests comprise 23 per cent of the total area of the country. Teak, ebony and bamboo are found in abundance. Besides providing raw material for some industries, Indian forests also yield many minor products. The forests are inhabited by a variety of rare animals like the one-horned rhino, the Asian lion and the black buck.

The People

India is the second most densely populated country in the world. The tentatively estimated population according to the 1981 census is 685,184,692. This means every sixth person in the world is an Indian. The average density of population per sq km is 216. Varying considerably from State to State, it is as high as 655 in Kerala and as low as 45 in Sikkim and 8 in Arunachal Pradesh. India being an agricultural country, 80 per cent of its people live in the villages. However, due to rapid industrialisation, there has been a steady movement of population from the rural areas to the urban. There are 12 cities with a population of one million and above. These are Calcutta, Greater Bombay, Delhi, Madras, Hyderabad, Ahmedabad, Bangalore, Kanpur, Pune, Nagpur, Lucknow and Jaipur.

The Indian society is made of a mixture of races. All the four great races of mankind—the Australoid, Europoid, Mongoloid and the Negroid—have contributed to the racial stock of the country. Similarly, all the principal regions of the world are represented here. About 84 per cent of the people are Hindus and 11 per cent Muslims, while Christians, Sikhs, Buddhists, Parsis, Jews, Jains and others constitute the remaining 5 per cent. Although the

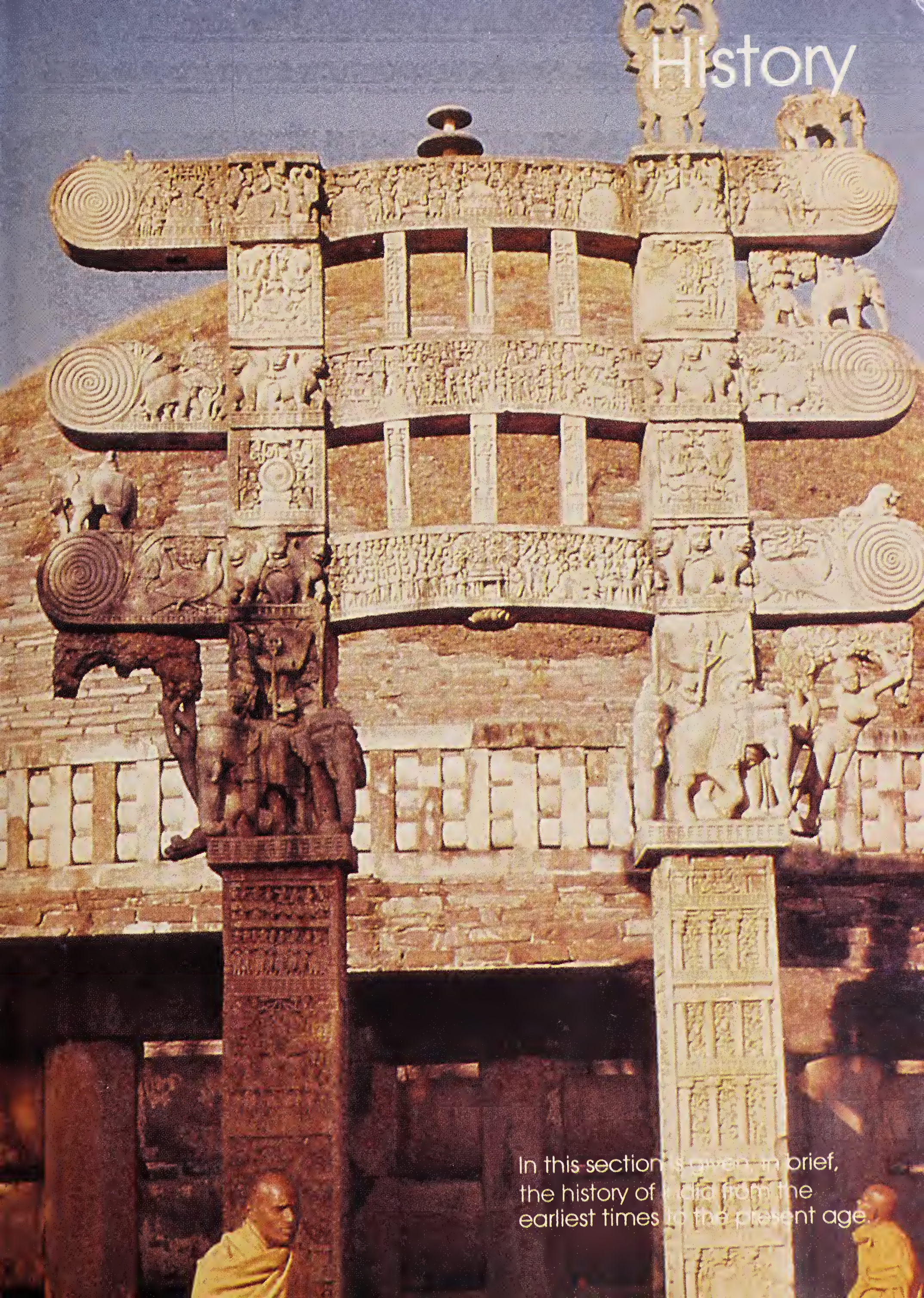
country was partitioned in 1947 and the Muslim State of Pakistan was created, India has the third largest Muslim population in the world. Christianity came to India with St. Thomas, the Apostle, soon after the death of Christ.



Although a number of languages and dialects are in vogue in India, fifteen have been specified in the Constitution. Of these, Sanskrit is the language to which Assamese, Bengali, Hindi, Gujarati, Kashmiri, Marathi, Oriya and Punjabi trace their origin. The four Dravidian languages of south India, namely: Tamil, Telugu, Kannada and Malayalam have received strong impact of Sanskrit vocabulary and literature. In fact, all languages take their words of higher culture from Sanskrit, having the oldest literature in the world and rightly described as "The symbol of our seniority among the Nations of the World". Urdu language is composed of the mixture of Khari Boli (Old

Hindi), Persian and Arabic. Sindhi is the language of the migrants from Sind (Pakistan). Another group of languages is the dialects spoken by the tribal folk who are the earliest inhabitants of this land. Hindi, being the most widely spoken language, has been chosen as the national language. English continues to be in use.

History



In this section, given in brief,
the history of India from the
earliest times to the present age.

History

FROM DIM DISTANT past India has been the cradle of man's civilisation. For even though not much is known of early man in India, it is generally agreed that the Indus valley civilisation flourished between c. 3000 and 1500 B.C., and that its centres were in planned cities.

Finds from the Indus valley as well as the Euphrates-Tigris valley bear ample testimony to the material prosperity of the Indus people and the close trade relations between the two regions. Elaborate systems of drainage and public baths were a conspicuous feature of municipal life. The Indus people domesticated animals (cows, buffaloes, sheep, elephants, camels, and perhaps, dogs), cultivated wheat and barley and made use of cotton. The weapons of war were usually made of copper and bronze. Pottery-making was a highly developed industry, and the carpenter, the blacksmith, the stone-cutter, the jeweller, the goldsmith and the ivory worker plied their trades with diligence. The houses were built of baked bricks. The leadership of the community probably belonged to the merchants and industrialists who procured the raw materials of industry from distant places and exported their manufactures, including cotton fabrics, to distant places in western Asia. The Indus people used a pictorial script which has not yet been deciphered. From the seals and other objects, it appears that a Mother Goddess was worshipped and probably the cult of Siva originated in this culture.

The racial affinities of the Indus people have not been satisfactorily determined. While most scholars believe that they were a pre-Aryan people, some identify them with the Dravidians. One fact is certain. The civilisation was native to the soil and covered a considerable area.

Changes in the direction of the monsoon winds and short-sighted exploitation of forests may have contributed to the rapid desiccation of the Indus Valley. The once prosperous cities succumbed to the Aryans who appeared in the Indus valley with their own engine of war, namely, the horse and superior weapons made of iron. The Aryans invaded India in successive waves as part of the great migrations that spread from the Mongolian steppes

in the east to the eastern shores of the Mediterranean in the west. It is not known when the first Aryan invasion of India took place. One view assigns the Aryan settlement in the land of Sapta Sindhu to the middle of the second millennium B.C. This was roughly the age of the Rig Veda, when the State was normally headed by a *rajan* (king) who ruled with the help of popular tribal bodies. The society, mainly rural, was based on the family. The families (*kulas*) were grouped into larger units and there were distinct, though not rigid, classes of nobles and warriors, priests and sages, artisans and cultivators. These three orders were marked out from the original inhabitants, i.e., Dravidians and pre-Dravidians. There was, however, no ban on inter-marriage, change of occupation or commensality among the three orders, and even between Aryans and the original inhabitants. The Rig Vedic Aryans were skilful farmers and knew the art of domesticating animals. They engaged in trade and may have known maritime navigation.

Their religion probably consisted of the worship of the powers of Nature. The deities worshipped were *Varuna* (Sky), *Surya* (Sun), *Agni* (Fire), *Indra* (God of Thunder and Rain) and others. Ritualistic offerings formed an important element of this religion and there was a constant tendency towards monotheism. Among the noblest hymns of the Rig Veda are those relating to Creation and the Primeval Germ (*Hiranyagarbha*).

Aryan expansion over north India (up to modern Bengal) seems to have been completed by 1000 B.C. The later Vedas and the Upanishads and the Vedangas belong to this period. In the field of politics some of the tribal chiefs became more powerful by annexing territory at the cost of neighbouring Aryan as well as indigenous kingdoms. With the passage of time changes of far reaching importance took place in the social organisation, and the caste system became more rigid. The original inhabitants were not exterminated or segregated, but were converted and brought out into the Indo-Aryan social organisation. The privileges of the professional priestly class and the growing complexities of their rituals were, however, not to go unchallenged for long.

The heresy against ritualism found expression in two new faiths—Jainism and Buddhism. Both Mahavira, the preceptor of Jainism, and his great contemporary Gautama, the founder of Buddhism, sprang from the warrior (Kshatriya) clans of eastern India. The two new religions shared the belief in the Hindu concept of the transmigration of souls, but condemned animal sacrifices which had by then crept into the society. While Jainism carried the doctrine of non-violence to the extremes and prescribed rigid asceticism for salvation, Buddhism advised the middle path and abhorred the mortification of the flesh as much as indulgence in sensual pleasures.

This was the age of *Solasa Mahajanpada* (16 principalities: monarchical and non-monarchical). Of these, it was Magadha that ultimately united into a

single State, not only north India but also a considerable part of the south. The urge for unification was the result of foreign invasions. About 518 B.C., Emperor Darius annexed parts of the Indus valley, and his Indian satrapy was famous for its riches and other resources. The Persian imperial army which invaded Greece in 480 B.C. contained a contingent from the Indian satrapy. Within a few generations, however, the Persians lost their hold on the Indus valley which was parcelled out into a number of small but autonomous States.

The short-lived Persian conquest of the Indian borderlands brought the two civilisations into intimate contact. A new script, namely, Kharoshthi, certain new political concepts and some other features of Indian culture are attributed to the Persian occupation. Indian ideas of religion and philosophy, on the other hand, migrated to the lands around the eastern mediterranean. While the Persian hold in the Indus valley was weakening, Magadha under the Nandas was growing in power and expanding westwards.

In 326 B.C. Alexander the Great invaded India, but he had to turn back at the Hydapses (Beas), for his homesick troops refused to march against the Nanda Empire situated in the Gangetic valley. Alexander returned by way of the Indus, overcoming the strong resistance of the small autonomous tribes and cities. Greek rule in north-west India came to an end soon after Alexander's death.

Chandragupta Maurya, who had supplanted the Nandas in Magadha, was the leader of a new national movement. He not only made himself master of northern India and forced Seleucus Nicator to surrender (c. 305 B.C.) the provinces of Kabul, Herat, Kandhar and Baluchistan, but possibly extended his empire to the south.

Chandragupta Maurya and his advisers, of whom Chanakya was possibly one, not only drew upon Brahmanical political concepts and institutions but also Greek and Iranian administrative ideas which they altered to suit local needs. In diplomacy, military organisation, civil government and fine arts, Mauryan India attained a high level of accomplishment, but it was left to Chandragupta's grandson, Asoka, who ruled over an empire which stretched from the river Kabul to the river Brahmaputra and from Srinagar to Srirangapatnam, to win immortal fame for himself and his country.

He won the war in Kalinga but lost his peace of mind, and finally sought refuge in the Buddha's tenets of non-violence and the Middle Path. He sent his missionaries of peace not only to the different parts of his empire but far beyond the imperial frontiers to Ceylon, his Hellenistic neighbours and Central Asia.

During the rule of Asoka's weak successors, disruption set in. Provinces in the south as well as in the north revolted and the Greeks, settled in Asia, again invaded India.

For nearly 300 years north-western India was the scene of incursions, more in the nature of racial movements than military expeditions. The Greeks, the Scythians, the Parthians and the Yueh-chis in turn invaded, conquered, and settled in and around Kamboja-Gandhara, soon to be converted to the Indian way of life. A Greek ambassador became an ardent worshipper of Vishnu, while the greatest Greek king in India became a patron of Buddhism. A Yueh-chi convert to Buddhism took an active interest in ideological controversy and contributed to the spread of Mahayana Buddhism in Sinkiang and Turfan. Some of the Scythian rulers of central and western India were champions of Sanskrit learning.

Indian civilisation did not remain unaffected by these foreign contacts, particularly in the field of fine arts and religion. Image-worship was little developed in early Brahmanism, and there was not much scope for it in the religion preached by Gautama Buddha and his disciples. The tendency towards the adoration of an image was always there, and it was during this period that the Buddha image was evolved. The art of coinage also attained perfection under Hellenistic and Roman influences.

It was during this period again that Christianity first reached India. The first Christian missionary probably came to north-western India in the 1st century A.D. The Syrian Christian Church of Malabar came into existence shortly afterwards.

The Greek settlements in India, among other things, contributed to more intimate trade relations between India and Rome. Embassies were despatched to Rome, and Indian traders carried the arts and sciences of India to Alexandria.

Spices, steel, ivory and cotton goods, besides gems, medicinal plants and furs constituted India's exports to the West. Imports from the West being too inadequate to cover the cost of Indian articles, India received heavy payments in gold, generally Roman coins. South India mainly accounted for this material prosperity and favourable balance of trade. The most notable contribution that India thus made to the West was the "decimal system of notation", which later came to be known as "Arabic Numerals".

The political picture of India during this period is not very clear beyond the fact that there were a number of dynasties both north and south of the Vindhyas. The Nagas in the north and the Satavahanas in the south were the most important.

In the 4th century A.D., the Guptas of Pataliputra and Prayag unified a large part of northern India and led successful expeditions to the south. Some of the Gupta emperors assumed the title of Vikramaditya (Sun of Valour). The age of the Vikramadityas was an age of empire builders, great poets, astronomers, metallurgists, sculptors and painters. Emperor Samudragupta of

this dynasty was himself a great poet and musician. Kalidasa, the greatest of Sanskrit poets, flourished during the rule of the Guptas. The great epics, the *Ramayana* and the *Mahabharata* were, it is believed, finally edited during this period which also saw the compilation of a major portion of the *Puranas*. Most of the wall paintings of Ajanta were executed in this epoch. Indian coinage reached its perfection under Gupta rule. The iron pillar at Mehrauli (Delhi) is a fine specimen of Gupta metallurgy.

The king of Sri Lanka (Ceylon) sent a mission to Samudragupta which was responsible for the construction of a monastery for Sri Lankan pilgrims at Bodh Gaya. The Chinese traveller Fa-Hien visited India a little later. However, the greatest of the Chinese traveller-pilgrims was Hiuen-Tsang who sojourned in different parts of India between 629 and 645 A.D. At that time, Harsha was the chief potentate in north India and Pulakesin II Chalukya was the most powerful king of south. Harsha was known for his scholarship, patronage of learning, philanthropy and toleration, though he himself was inclined towards Buddhism. Pulakesin II was superior to Harsha in the art of war and military ability. His fame reached Khusrau II, king of Persia, leading to an exchange of gifts and embassies. For nearly a hundred years from the middle of the 7th century, that is, roughly the time of the passing of Harsha and Pulakesin, there was no central power either in the north or in the south. In fact, except for the powerful house of Kashmir, there was no leading dynasty at this time. New Kshatriya dynasties—the Rajput clans—appeared on the scene from the second half of the 8th century A.D. They gradually spread all over north India and parts of the Deccan plateau.

Among the new dynasties, the most important were the Gurjara-Pratiharas of the Aravalli-Himalaya-Narmada triangle, the Rashtrakutas of Maharashtra and the Palas of East India. While the Pratiharas were essentially an inland power, the Rashtrakutas and the Palas also had maritime interests, the latter fostering colonial and commercial activities in the Malay Archipelago. All the three houses were patrons of learning and arts, notwithstanding their heavy pre-occupations with war for the control of north India (800-1000 A.D.). As the symbol of imperial glory, Kanauj was the coveted prize in this triangular contest and often changed hands.

In 711 A.D. the Arabs invaded Sind. Multan was captured in 713. Further progress of the invader was cut short by the Pratiharas and the Guhilots of Chittor. Arab traders, along with the Parsis, who had left Persia, however, enjoyed the hospitality of the Rashtrakutas in the western ports. Another wave of invasions through the Hindukush more than 250 years later was led by Mahmud Ghazni who undertook more than 15 expeditions to plunder the riches of the cities and temples of India. Though these expeditions did not make for permanent conquest, they caused an enormous drain on the military

and economic resources of the country. Mahmud also crushed the Pratiharas who constituted the principal resistance to foreign invasions from the north-west. Nearly two hundred years after Mahmud came Muhammad Ghori. He took full advantage of the disunity among the Rajput princes, particularly the quarrel between Prithviraj Chauhan (Delhi and Ajmer) and Jai Chand Rathor (Kanauj).

The invaders, mainly Turks and Afghans, came not so much in search of plunder as for permanent habitation in a kindlier climate. With mail-clad mounted soldiers born and brought up on a hard soil, Muhammad Ghori, assisted by Qutb-ud-Din, defeated the Rajput cavalry at Thanesar (1192) and took, in turn, Ajmer, Delhi, Banaras and Gwalior and overran almost the whole of the Gangetic valley up to Bengal. After his death in 1206, Qutb-ud-Din took over the leadership of the invaders and was acknowledged the ruler of the conquered territories in India. His dynasty was followed by the Khiljis, the Tughlaqs, the Sayads and the Lodis. The Khiljis annexed Malwa and Gujarat and penetrated to the far south. The Turks and Afghans, who came with Muhammad Ghori and his successors, settled down in north India, with Delhi as their centre. The rulers, known as the Sultans, were mostly Turks, but the last of them, at the beginning of the 16th century, were Pathans. These Muslim invaders were not exactly like the Saka, the Yueh-chi, the Hun and other nomadic tribes. They had a well defined religion and they often came into conflict with the Hindus. Surprisingly enough, these conflicts were not numerous and were more political and economic than sectarian. The Sultanate of Delhi, however, was intermittently engaged in resisting invasions from the north-west, including the Mongols wandering in search of food and habitation. The first Mongol invasion of India was led by Chengiz Khan (1221 A.D.) in search of a political fugitive. The succeeding invasions were all plundering raids which had sometimes to be bought off. In 1398, Timur invaded India after overrunning Central Asia. He came as far as Delhi, looting and killing without mercy. In 1526, Babar, who traced his descent from Timur, on his father's side, and Chengiz Khan on his mother's side, invaded India.

Delhi, the capital of the Sultans was a centre of Islamic theology and classical studies, and it became as important as Baghdad and Cairo. Scholars and poets like Amir Khusrau and Zia-ud-Din Barani assembled at the Court of Delhi. Ibn Batuta, the great scholar and traveller from Africa, spent eight years in India on his way to China.

The buildings of the Sultans and the provincial governments indicate a blending of the Hindu and Muslim ideas of architecture, and the style is called Indo-Saracenic. The impact of the two civilisations on each other was also felt in literature, art and, last but not least, in metaphysical speculations and religion. While Muslim scholars and saints were attracted to the philosophical

background of Hinduism, and Muslim mysticism (Sufism) developed under the influence of Vendanta and Yoga, the democratic character of Islam, too, made itself felt in Hinduism. If there were some commentators who wanted to fortify Hinduism against the proselytism of Islam, there were a number of saints and scholars who preached the fundamental equality of all religions and prescribed devotion (Bhakti) as a means of salvation and preached universal brotherhood. Among these, Kabir (b. 1400 A.D.), Nanak (b. 1469 A.D.) and Chaitanya (b. 1485 A.D.) were the most famous. The followers of Nanak later came to be known as Sikhs.

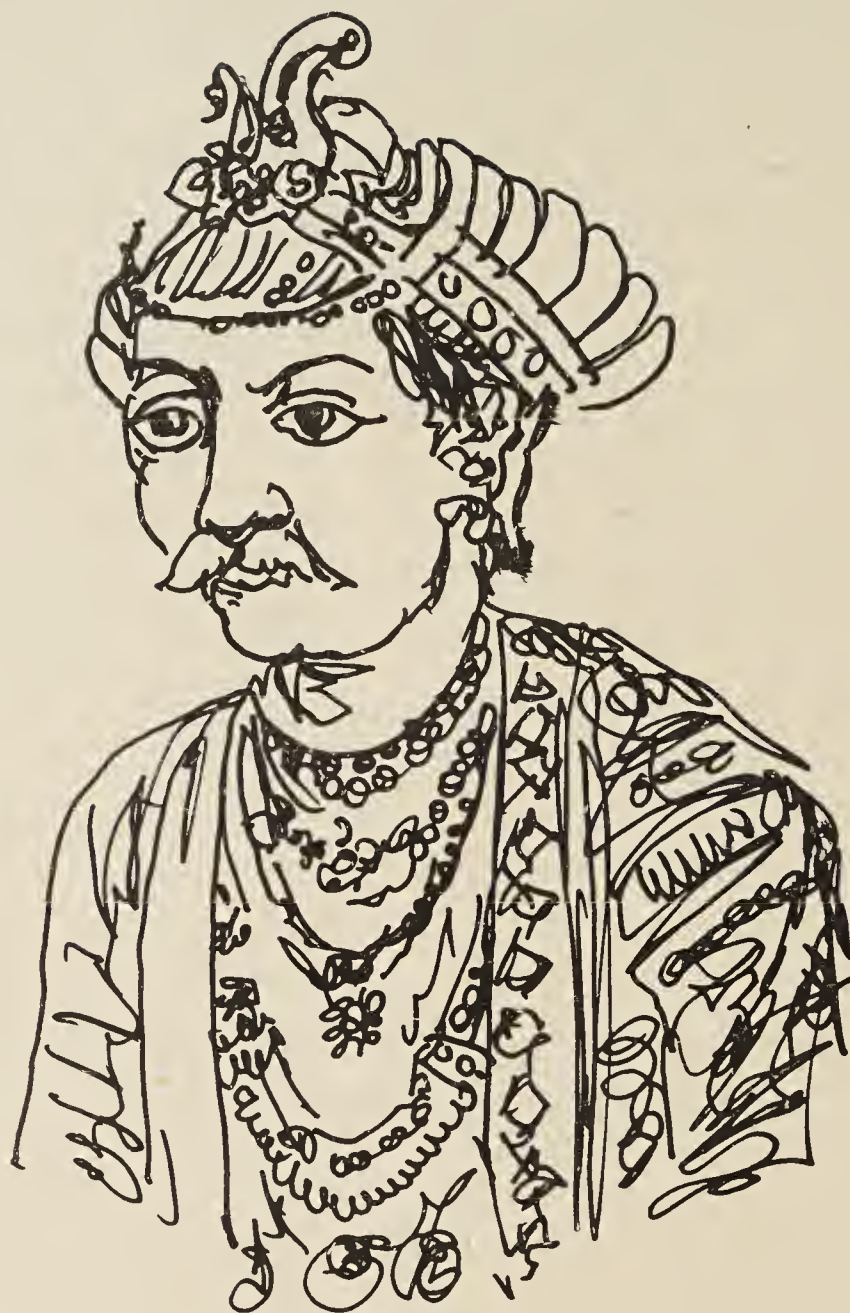
When India was invaded from the north-west there were a few strong and prosperous kingdoms in the South. The Pallavas of Kanchi, great warriors as well as builders in the days of Harsha and Pulakesin, were supplanted by the Cholas towards the second half of the 10th century A.D. Of the Cholas, the greatest rulers were Rajaraja the Great and his son Rajendra Chola. The father conquered the Laccadive and Maldiva Islands, while the son defeated Mahipala, the ruler of eastern India and sent his fleet as far as Martaban (Burma) and the Malayan Peninsula. The Cholas also devised a highly practical administrative system. The fall of the Cholas towards the beginning of the 12th century was followed by the rise of the Pandyas of Madurai, the Hoysalas of Dorasamudra and the Yadavas of Devagiri.

The Khiljis and Tughlaqs destroyed the Yadava and Hoysala Kingdoms in the south towards the beginning of the 14th century. However, very soon another power rose around Vijayanagar on the banks of the Tungabhadra, notwithstanding intermittent warfare with the neighbouring rulers of the south. A high level of material prosperity was attained by the Vijayanagar empire. In 1565, these rulers joined together and inflicted a crushing defeat on the Vijayanagar forces at Talikota. This took place a few years after the Mughals, under Akbar, had finally vanquished the Pathans in north India.

A more significant event had, however, taken place in the south. This was the opening of direct sea route between India and Europe. In May 1498, Vasco da Gama, the leader of a Portuguese fleet, reached Calicut (Kozikhode). Henceforth, European merchants, armed with superior military equipment, were to dominate the Indian Ocean.

In north India, Babar's grandson, Akbar, extended Mughal power and, at the time of his death (1605), ruled an empire stretching from the Himalayas to the Deccan and from the Bay of Bengal to the Arabian Sea.

Great as a warrior and conqueror, Akbar was greater as an organiser and statesman and as a patron of the arts and literature. He chose his advisers and lieutenants, irrespective of their race or creed. Served by an able band of counsellors like Todarmal, Mansingh and Abdur Rahim, he consolidated his conquests and devised an administrative system which continued for



Akbar, the Great

generations. Besides soldiers and statesmen, his counsellors included scholars, poets and connoisseurs of art. Birbal, the master wit, Tansen, the great musician, Faizi, the Sufi poet, and above all, Abul Fazl, the poet and scholar, were among his advisers. Akbar's buildings bear testimony as much to his magnificence as to a perfect blending of the Indian and Saracenic styles. The new city of Fatehpur Sikri was not so much the capital of the Mughal Empire as the symbol of the Hindu-Muslim synthesis sought by Akbar. Muslims, Hindus, Zoroastrians and Christians all gathered at the Court of Fatehpur where symposia on different religions were held, the first of their kind in the history of the world. The catholicity of Akbar was not merely academic. It found expression in politics and administration. Before Akbar, Zain-ul-Abdin, the Sultan of Kashmir (1420-1470) and Sher Shah, the Pathan emperor of north India (1538-45), though devout Muslims in private life, established perfect equality between the Hindus and Muslims in public life. Akbar not only did the same by abolishing the poll-tax (*Jizya*) on non-Muslims and throwing open official careers to the talented among them, but, as an idealist, went further in trying to bring about a synthesis of different religions. Akbar's immediate successors—Jahangir and Shahjahan were lovers of pomp and

magnificence, and some of the loveliest specimens of Mughal architecture were built during their reigns. Shahjahan's son Aurangzeb, on the other hand, was a king of austere habits with a puritanical turn of mind. In the art of war and in military ability, he was not inferior to the founder of the empire—Babar or Akbar; yet, paradoxically enough, he was more responsible for the fall of the empire than anyone else, even though under him, the Mughal empire reached its greatest extension of territory. The kingdoms in the south (Bijapur and Golconda) were conquered and the rule of the Mughals extended up to the river Kaveri. During Aurangzeb's regime the Rajputs, who constituted the strongest element in the Mughal imperial system, were alienated. The Marathas became a great power under Shivaji (1627-80) and, during the weak rule of Aurangzeb's successors, they built up their own *Padshahi*, dominating the politics of both the north and south.

The Mughals lost their hold on Afghanistan which soon became the base of freebooters like Nadir Shah and Ahmed Shah Abdali. When the Marathas and the Abdalis met at the historic field of Panipat (1761) the Marathas lost but neither side won control of India. The Mughal empire, virtually reduced to a few territories around Delhi, fell into insignificance. The provinces that owed allegiance to it were more or less autonomous States.

The Marathas, however, made another attempt to establish their imperial rule under Mahadaji Sindhia (d. 1794) but failed. Success, however, went to a body of foreign traders, namely, the British East India Company, which was founded in 1600.

The Portuguese were the first among the European nations to trade directly with India and found settlements on the coasts. They were followed by the Dutch, the English, the Danes and the French.

Owing to their narrow outlook, the Portuguese failed to make any headway beyond retaining certain pockets on the west coast. The Danes and the Dutch were also not able to expand their activities. The English and the French were thus left to contend for the control of Indian trade. Both these powers took full advantage of the decline of the Mughal empire and lack of national consciousness among the various Indian powers. At the end of the Napoleonic Wars (1815-1820), the French settlements in India were confined to Mahe, Karikal, Pondicherry and Chandernagore, while the British held Bengal, Bihar and Orissa, a part of modern Uttar Pradesh, the Madras Presidency and the Bombay Presidency under their direct control with varying degrees of suzerainty over large parts of the country.

One obstacle to British expansion was the powerful Sikh kingdom under Maharaja Ranjit Singh (d. 1839). Sind was taken in 1843, and by 1850 Sikh resistance was crushed and the Punjab was annexed. Lower Burma, Nagpur and Oudh were annexed shortly after, Baluchistan in 1878 and Upper Burma in 1886. (Burma was made a separate unit of the British Empire in 1937).

The process that led to the conversion of a body of traders into an imperial government started towards the end of the 18th century. In 1833, the trading functions of the East India Company in India were brought to an end and the Indian market was thrown open to individual private traders from England.

At about the same time, certain social reforms were undertaken by the Company's Government, often at the instance of Indian reformers like Raja Rammohun Roy and Iswar Chandra Vidyasagar.

In 1857, feelings against British rule burst into the first national rebellion. The movement against the alien rule was, however, mostly confined to the Gangetic valley and Central India. In Delhi, the puppet Mughal Emperor was made the symbol of the movement. The revolt was ultimately crushed and the rule of the Company was superseded by that of the Crown. The old Mughal Emperor was tried in a British court, dethroned and exiled to Burma.

The territories which were conquered and annexed by the East India Company and its successor, the Government of India, were formed into provinces ruled directly by the British. The princely states which accepted the protection of the British were left to the ruling dynasties under the overall supervision of Britain's paramount power. The Governor-General of India, called Viceroy or Crown Representative for the purpose of representing the paramount power, exercised control through his agents.

End of British Rule

The movement for self-government, initiated in the 1880s under the leadership of David Hume, Surendranath Banerjea, Bipin Chandra Pal, Dadabhai Naoroji, Pheroze Shah Mehta and others, later gained in tempo under the leadership of Tilak, Gokhale, Lajpat Rai and Annie Besant. The victory of Japan over Russia and the revolution in China exploded the myth of Asian backwardness, while the successful resistance to the partition of Bengal carried out by various means—constitutional agitation, economic boycott and terrorism—turned the nationalist movement into a real danger to the British empire.

India's support of the Allies in the First World War was largely conditioned by the expectation of self-government. The reforms introduced after the war did not fulfil these expectations, and the Indian National Congress, under the leadership of Mohandas Karamchand Gandhi, organised the non-violent non-cooperation and civil disobedience movements. The reforms of 1935 also fell short of Indians' expectations.

The Second World War broke out at a critical moment in India's history. India was made a party to it without her consent. The civil disobedience and "Quit India" movements inside India and the formation of an Indian National Army in South-East Asia precipitated far-reaching changes, and the with-

drawal of the British from India was a foregone conclusion at the end of the War.

On August 15, 1947, the dominions of India and Pakistan came into being. Jawaharlal Nehru became the first Prime Minister of free India. The British, as paramount power, also withdrew from the so-called Indian States. By January 1, 1950 mainly through a process of negotiations, carried on under the leadership of the late Sardar Vallabhbhai Patel, Home Minister, all the 552 Princely States contiguous to the territory of India, with an aggregate population of nearly 6 crores, were integrated into the Indian Union and their governments democratised. The French and Portuguese pockets in India were also brought within the mainstream of national life. Within a short period after the achievement of Independence, a written constitution was enacted with a parliamentary form of Government based on universal franchise. The country was unified and integrated at great speed and the administrative system made uniform. General elections, each one biggest of its kind the world has ever witnessed, were conducted, indicating the political maturity of the people and stability of the nation. The idea of socialistic pattern of society came to be gradually evolved and a series of measures, social and fiscal, adopted to reduce inequalities in the distribution of wealth and opportunities. The country's economy was regenerated under the Five Year Plans, providing a strong industrial base. Education was much more broadbased and special encouragement was provided to the vulnerable sections of society to overcome apparent handicaps and disabilities. India gained importance in world affairs also with Nehru as the co-founder of the Non-aligned Movement.

The continuity of the basic policies and programmes of the Nehru period was maintained under the able Prime Ministership of Indira Gandhi with added emphasis on the eradication of poverty. Banks were nationalised, privy purses were abolished and a 20-Point Programme, aimed at the uplift of the weaker sections, was introduced. Atomic energy was harnessed for peaceful purposes and India was introduced to the space age. India emerged on the international scene with a new lustre with Indian Prime Minister as the Chairperson of the Non-aligned world.

It may be said that at no time in the history of India have so many developments on so vast a scale taken place as has been the case since the achievement of Independence some three and a half decades ago. These developments are not confined to a few sectors only. They are many sided and include political, economic, scientific, educational, social and cultural aspects. The magnitude of the achievements, if viewed in proper perspective, will show that the nation has been making striking progress in the fascinating task of raising the standard of living of a large mass of people through a process of balanced development and expansion. This has already brought about a considerable transformation and diversification in the country's economy, the results of which are increasingly becoming manifest in different directions in many parts of the country.



Chronology



This section contains a broad chronology of events that had significant impact in shaping the history of the Indian people.

Chronology

A BROAD CHRONOLOGY of Indian history is as follows:

Date	Event
B.C.	
c. 3000-1500	Indus Valley Civilisation.
c. 2700	Date of Indus Valley seals found at Kish.
c. 1400	Aryan Kings and Aryan deities in Western Asia. Rigveda and Samhitas.
817	Birth of Parsvanatha (tradition).
544	Buddha's <i>Nirvana</i> (Sinhalese tradition).
527	Mahavira's <i>Nirvana</i> (tradition).
c. 518	Iranian conquest of Sindhu, Gandhara, etc.
327-326	Alexander's invasion of India.
c. 324	Rise of the Maurya empire.
c. 273-232	Reign of Asoka.
c. 150	Heliodoros, ambassador of the Greek King of Taxila, worshipper of Vishnu, sets up a Garuda column at Besnagar.
c. 115-90	Greek King Menander, patron of Buddhism.
58	Beginning of Vikrama Era.
c. 26-20	Indian embassies to Augustus.
A.D.	
64	Despatch of Buddhist Missionaries to China in accordance with Han Emperor Ming's request.
78	Beginning of Saka Era; Accession of Kanishka.
c. 100	Indian Embassy to Roman Emperor Trajan.
c. 120	Gautamiputra Satakarni overthrows Nahapana.
150	Junagadh Inscription of Rudradaman.

Date	Event
320	Gupta Era.
c. 360	Ceylonese embassy to Samudragupta.
c. 380-415	Reign of Chandragupta II (Vikramaditya, patron of Kalidasa).
405-411	Travels of Fa-Hien in the Gupta empire.
450-475	Hun invasions.
533	Yasodharman defeats the Hun King Mihiragula.
606-647	Harshavardhana, King of north India and friend of Hiuen-Tsang.
609-642	Pulakesin II (Chalukya).
629-645	Hiuen-Tsang's travels in India.
639	Foundation of Lhasa by Srong-tsan Gampo, first Buddhist king of Tibet.
675-685	I-Tsing at Nalanda.
711	Invasion of Sind by Mohammad-bin-Qasim.
713	Capture of Multan by Muslims.
735	First Parsi settlement in India.
c. 750	Gopala elected King of Vanga-Gauda (Bengal).
c. 750-800	Progress of Buddhism in Tibet: Santarakshita and Padma-sambhava invited. Rise of Lamaism.
753	Rise of the Rashtrakuta empire.
815-877	Amoghavarsha I, <i>Balhara</i> of the Arabs.
836-1000	Pratihara empire: Bhoja Mahendrapala I, etc. Poet Rajashekhar.
855	Accession of Avantivarman of Kashmir.
907	Accession of Parantaka I (Chola).
1000-1026	Invasions of Sultan Mahmud (Ghazni).
1050	Atisa Dipankara of Bengal visits Tibet. Revival and reformation of Buddhism in Tibet.
1070-1122	Rajendra III and Kulottunga I (Chola kings).
1158	Ballala Sena (Bengal) succeeds Vijaya Sena.
1170-1194	Jaichandra of Kanauj and Banaras.
1175-1192	Invasions of Mohammad-bin-Sam of Ghor.
1192	Fall of Prithviraj Chauhan, king of Delhi and Ajmer.
1206-1290	Reign of Slave Kings.
1221	First Mongol invasion (Chingiz Khan).
1231-1232	The Qutb Minar structure completed.
1296-1316	Accession of Ala-ud-din Khilji, his expeditions to Devagiri, Warangal, Dorasamudra, Madura and Rameswar-am; clash with the Rana of Mewar.

Date	Event
	Amir Khusrau, poet and musician; and Nizam-ud-din Aulia, saint.
1320-1414	Tughlak Sultans of Delhi.
1334-1342	Ibn Batuta in India.
1351-1388	Feroz Tughlak, noted for irrigation and public works.
1398	Invasion of Timur.
1420	Nicolo Conti visits Vijayanagar.
1420-1470	Zain-ul-Abdin, King of Kashmir.
1451-1526	Lodi Sultans of Delhi.
c. 1430-1469	Rana Kumbha.
1469	Birth of Guru Nanak.
c. 1486-1533	Chaitanya Mahaprabhu.
1497-1498	First voyage of Vasco da Gama.
c. 1509-1527	Reign of Rana Sanga in Mewar.
1526	Babar's invasion and defeat of the Lodis at Panipat. Foundation of Mughal rule in north India.
1539-1545	Reign of Sher Shah: Humayun in exile.
1555-1556	Humayun's return and death.
1556	Accession of Akbar.
1556-1605	Reign of Akbar: Expansion of Mughal power.
1564	Abolition of <i>Jizya</i> .
1571	Foundation of Fatehpur Sikri.
1580	First Jesuit Mission at Agra.
1582	Promulgation of a new faith (Din-I-Ilahi) by Akbar.
1597	Death of Rana Pratap.
1600	Establishment of a Chartered Company in London for trading with India and the East.
1605-1627	Reign of Jahangir, execution of the fifth Sikh Guru, Arjun Dev.
1609	Dutch Factory at Pulicat. Hawkins arrives at Agra.
1612	First English Factory at Surat.
1615-1619	Embassy of Sir Thomas Roe.
1627	Birth of Shivaji.
1628-1657	Reign of Shah Jahan.
1634	<i>Firman</i> permitting the English to trade in Bengal.
1639	Foundation of Fort Saint George at Madras.
1657	Illness of Shah Jahan and fratricidal war.
1658	Coronation of Aurangzeb.
1661	Portuguese cession of Bombay to the English.
1664	Assumption of royal title by Shivaji.

Date	Event
1666	Shivaji's visit to the Mughal Court at Agra, imprisonment and escape.
1668	First French Factory at Surat.
1675	Execution of Tegh Bahadur, the ninth Guru of the Sikhs.
1679	Re-imposition of <i>Jizya</i> .
1680	Death of Shivaji. Aurangzeb's <i>firman</i> granting trading facilities to English Company.
1686-1687	Fall of the kingdoms of Bijapur and Golconda.
1698	The English obtain <i>zamindari</i> of the three villages of Sutanati, Kalighat and Govindpur: nucleus of future Calcutta.
1707	Death of Aurangzeb.
1708	Death of Guru Gobind Singh.
1714	Appointment of Balaji Viswanath as Peshwa.
1724	Nizam virtually independent in the Deccan.
1742	Dupleix Governor of Pondicherry.
1744-1748	First Anglo-French War.
1750-1754	War of Carnatic succession between the English and the French.
1756-1763	Seven Years' War: Anglo-French War in India.
1757	Battle of Plassey.
1761	Battle of Panipat (Third). Rise of Hyder Ali.
1765	Grant of the <i>Diwani</i> of Bengal, Bihar and Orissa to the British.
1770	Famine in Bengal.
1774-1785	Warren Hastings—Governor-General of India.
1775	Execution of Nanda Kumar.
1781	Deposition of Chait Singh.
1784	Pitt's India Bill passed by British Parliament.
1793	Permanent Settlement of land by the British in Bengal.
1794	Death of Mahadaji Sindhia. British Treaty with Nizam: First Subsidiary Alliance.
1799	Death of Tipu Sultan. Partition of Mysore.
1801	British annex the Carnatic.
1809	Treaty of Amritsar between the Sikhs and the British.
1817-1819	The last Anglo-Maratha War.
1824-1826	First Burmese War.
1829	Prohibition of <i>Sati</i> .

Date	Event
1833	Death of Raja Rammohun Roy. Renewal of the Company's Charter for 20 years and abolition of trading rights.
1835	Introduction of English as medium of instruction.
1839	Death of Ranjit Singh.
1839-1842	Anglo-Afghan War.
1843	Conquest of Sind by the British.
1845-1849	The Anglo-Sikh Wars.
1852	Second Anglo-Burmese War.
1853	Opening of railway lines and telegraphic communication. Annexation of Nagpur.
1854	Establishment of cotton and jute mills. Wood's despatch on education.
1856	Annexation of Oudh.
1857	The Mutiny.
1858	Termination of Company's rule. The Crown takes over the government of the country.
1878-1880	Second Afghan War.
1883	The Ilbert Bill: Attempt to effect equality between Europeans and Indians.
1883-1885	Local Self-Government Acts.
1885	First Session of the Indian National Congress.
1886	Annexation of Upper Burma by the British.
1899-1905	Lord Curzon—Viceroy and Governor-General of India.
1905	Partition of Bengal.
1906	Foundation of the Muslim League.
1909	The Morley-Minto Reforms. Introduction of separate electorates.
1911	Partition of Bengal revoked.
1914-1918	The First World War.
1915	Defence of India Act.
1917	Montagu's declaration about the political future of India.
1919	The Montagu-Chelmsford Reforms.
1920	Indian National Congress comes under the leadership of Mohandas Karamchand Gandhi. Non-Cooperation Movement started.
1920-1922	Moplah rebellion.
1923	Swarajists in legislatures.
1927-1929	Appointment of a Statutory Commission under Lord Simon and its boycott by Indians.
1928	The (Motilal) Nehru Report.

Date	Event
1930-34	Civil Disobedience Movement.
1935	Government of India Act, 1935, passed.
1937	Inauguration of Provincial Autonomy. Congress ministries in majority of provinces.
1939-1945	Second World War. Congress ministries resign office in the provinces. British promise further reforms. Cripps Mission. Civil Disobedience (Quit-India) Movement. India supply base for War. Bengal famine.
1946	Interim Government with Jawaharlal Nehru as Prime Minister.
1947	Creation of two dominions, India and Pakistan.
1948	Death of Mahatma Gandhi. C. Rajagopalachari appointed first Indian Governor-General. Tribals from Pakistan invade Jammu and Kashmir State.
1950	New Constitution comes into force. Dr. Rajendra Prasad first President of Indian Republic.
1951	Treaty between France and India, transferring the former "French Settlement of Chandernagore" to India ratified by the French National Assembly. Inauguration of First Five-Year Plan. First General Election.
1953	New State of Andhra inaugurated.
1954	Pondicherry, Kariakal, Mahe, Yanam become part of India. India and China sign a treaty of friendship within the five principles of peaceful co-existence (Panchsheel).
1956	Nationalisation of general insurance companies. Hindu Succession Act passed (18 June). Reorganisation of States. 2,500th death anniversary of Gautama Buddha celebrated.
1957	Introduction of the decimal system of coinage.
1958	Introduction of the metric system of weights.
1959	The Dalai Lama of Tibet enters Indian territory for political asylum.
1962	Chinese invasion of India.
1964	Death of Jawaharlal Nehru. Lal Bahadur Shastri elected Prime Minister.

Date	Event
1965	Pakistan declares war on India.
1966	India-Pak Agreement signed at Tashkent. Lal Bahadur Shastri passes away. Indira Gandhi sworn in as Prime Minister.
1967	Fourth General Election.
1968	India-born scientist, Hargovind Khorana wins Nobel Prize.
1969	Bank Nationalisation Bill becomes law after President's assent.
1970	Tarapur nuclear power station starts operation.
1971	Pakistan declares war on India. India declares unilateral cease-fire.
1972	Simla Agreement for peace and co-operation with Pakistan.
1974	Pokhran nuclear implosion for peaceful purposes.
1975	Sikkim becomes a State of the Indian Union. Aryabhatta shot into orbit. 2500th anniversary of Lord Mahavira's Nirvana observed. Internal Emergency proclaimed.
1977	Emergency revoked. Sixth General Election. Janata Party comes into power.
1980	Seventh General Election. Indira Gandhi returns to power.
1981	Rohini Satellite shot into orbit. APPLE, India's first geo-stationery telecommunication Satellite put into orbit.
1982	Asiad Games in India.
1983	India plays host to 7th Non-Aligned Meet.
1984	Assassination of Indira Gandhi. Elections to Lok Sabha. Rajiv Gandhi sworn in as Prime Minister.
1985	Anti-Defection Bill passed.
1986	Live trans-national television beaming through multi-satellite network launched.
1987	Indo-Sri Lanka Accord.
1989	National Front Government, headed by V.P. Singh, sworn in.

The world of Arts



In this section are given the highlights of the Indian scene in the field of music, dance and painting, from the earliest to the modern times.

The World of Arts

Music

INDIAN CLASSICAL MUSIC is a living and subjective art. Tradition, inheritance and associations have played an important part in its development. When a performance reaches its dreamy heights, there is nothing like individual notes; all the notes combine to form part of a beautiful and sweet aural image.

A veteran singer, old and having cracked voice, can, despite occasional bouts of cough, hold an audience of hundreds of enraptured people. This is because classical music is valued for its melodic imageries much more than the manner in which it is said. A melodious voice is certainly an asset. If, however, a gifted musician does not have it, he is not disqualified from “saying his piece” as it were.

Ancient religious texts provided ample evidence of a highly developed concept of rhythm and tempo. *The Sama Veda* is *Rig Veda* set to tune and rhythm. No wonder, music has been considered to be an *Upveda*. It is one of the four fundamental sacred sciences, and all the *Upanishads* are supposed to have a chapter on music. The manuscripts of *Vayu Purana*, *Markandeya Purana* and *Vishnu Purana* provide a good deal of information in regard to music. Tradition, handed down through centuries, and research and knowledge also show that it is conditioned by such factors as time, region, standards of appreciation among the “devotees”, and also the capability of experts. It would not be wrong to say that music in ancient India was interwoven with ritualistic and devotional aspects of life. Hence its close association with the temple. In fact, devotional and emotional appeal was responsible for its being dear to the people at large.

Although there are two schools of Indian Music—the Hindustani in the north India and Karnatak in the south India, the areas bounded by Vindhayas in the north, the Bay of Bengal in the east and the Western Ghats in the west developed the Karnatak music—the basic principles of the two being identical. And the basis, as also the goal, of expression is the development of



Ragas, or the enunciation of modes. Both the systems have twelve notes in octave, seven of them basic (*Shuddha*) and five deviations (*Vikrit*). Quite a few of the *Ragas* have their counterparts in both the regions. Thus *Bhupali*, *Malkauns*, *Jhenjoti*, *Todi* and *Bageshwari* of the north are similar to *Mohanam*, *Hindolam*, *Jenjurut*, *Shubha*, *Pantuvarali* and *Natakuranji* respectively of the South.

While the *Prabhandhas* (a metric composition) in Sanskrit tended to restrict the accessibility of music to a small section of the people, the musical compositions in the *Deshi Bhasha* made it popular among the masses. In northern India, it gave rise to Hindustani music, especially the *Dhrupad*, which gradually developed to cover more and more grounds.

Even though changes in the basic structure and pattern of the Karnatak school of music are inevitable from time to time, on the whole it has been a little more rigid and subject to inhibitions and restrictions than Hindustani music which is more flexible and elastic. The Hindustani music has several schools (*gharanas*) each one handling the same *Raga* differently. Also, several *Ragas* which have risen from a single root, have notable differences.

It may be generally said that the basic framework of all Indian music is melodic. The voice never isolates individual notes from the melodic line; it

only glides over the intervals that separate them. That, in fact, is why attempts to notate *Ragas* have been futile. As a consequence, notation cannot be studied from textbooks; these have to be learnt by listening to traditional renderings. Hence also the unsuitability of keyboard instruments e.g., the piano, the harmonium, or even the *jaltarang*. Orthodox opinion frowns even upon innovations of orchestration.

As in the case of other arts in India, music has two essential qualities, aesthetic emotion and imparting of delight to the audience. The notes that are capable of innate harmony with each other are considered “musical notes” and provide the basis for interrelation between the *Ragas*, or melodic types, and *Rasa*, or sentiment which is the core of aesthetics.

Some melodic types are classified as *Ragas*, or modes. These are masculine, and are assigned certain seasons and even different hours of the day. Hence vivid visualisation in the *Ragmala* paintings. Some other types are called *Raginis* with a form which is feminine. As the *Ragas* are conceived of as *Nayaks*, the *Raginis* are categorised as *Nayikas*.

The *Rasas* or sentiments which are the basis of aesthetics are at the root of all Indian music. These extend far below the surface of the scale of melodies and *Tala* patterns. The beauty and vitality of every melodic type is expressed as a cumulative effect of the *Bhava* of the *Rasas*, which is inherent. Sanskrit rhetoricians have studied the concept of *Rasas* in great detail, especially in connection with poetry.

The *Rasas* have four essential components—juice, flavour, delight and quintessence—and are of two types (i) those which exhilarate, viz., the erotic, heroic, comic and beatific and (ii) those which depress i.e., pathetic, terrible, furious, repulsive and amazing.

The ramifications of *Ragas*, or melodic types, or enunciation of notes, and of beats (*Tala*) are unique. There are hundreds of *Raga* and *Tala* varieties, each one of them acquiring an individuality, depending upon the genius of the master.

The structure of each *Raga*, and the melodic movement within its framework is governed by definite and extensive rules laid down in ancient treatises on music and theory of aesthetics.

The technique of the *Raga* consists in the use of certain fixed notes and micronotes and the deliberate exclusion of others. Within this framework, however, there is unlimited scope for improvisation.

A fascinating and distinguishing feature of all Indian music, be it Hindustani or Karnatak, Punjabi or Bengali light classical, the *Ragas* are based on various combinations of seven notes, i.e., the five variables and the two invariables, each note further divided between those with flat and sharp

positions. The permutation and combination of these different notes theoretically have a potentiality of producing about 3,50,000 *Ragas*. In actual practice, however, only those combinations of notes which give delight, are musical in sound and capable of producing an artistic atmosphere, have been recognised as *Ragas*. These number about 200. For, unlike the other arts, music is not based on events or scenes from social life or nature; its principal function is to exalt emotions in a subtle way.

It is commonly believed that north India's contact with the Muslim element which came from outside to India led to deep influence on Indian music. While the indigenous music continued to flourish in temples, it also found patrons at royal courts, or durbars, where it was influenced by the somewhat more sensuous tastes and inclinations of rulers. The insistence became more on poetic expression through the metric juxtapositioning of rhythm. This was distinct from the delineation of note-nuances and flavours within the ambit of poetic metre and rhythmic divisions.

A significant development, incidentally, was that of tonal structure or abstract music, in which words were of special significance. Thus came the *Khayal*, which form, as against the sublime predecessor, the *Dhrupad*, had a frail structure. It admitted of a great deal of extempore tonal elaborations within a particular composition. The evolution of *Khayal* was the natural consequence of linguistic variations, ever growing nature of Hindustani music and social urge for a synthesis of two cultures—indigenous and reigning.

Among the popular forms of Indian music is the *Thumri*. As its feminine name implies, it is characterised by a striking note of tenderness. Its songs are invariably related to human life in a state of amorous union or separation. The *Thumri* is far removed from the essentially masculine expression called the *Dhrupad* and *Khayal*. Today it is one of the varieties of light classical music, on the one hand, and the folk music, on the other. Considered to be "light" classical music, the *Thumri* is free from the restrictions of strict discipline of orthodox classical music. It has been expressive of the prevailing trend in *Kathak* dance which also is a compromise between orthodox form and the folk form.

In the later years of the Mughal rule, the court music travelled and got patronage in princely states, e.g., of Jaipur, Rampur, Gwalior, Udaipur, Alwar, Lucknow, Baroda and Hyderabad, etc., where came into existence the various schools or *gharanas* which developed the *Khayal* in isolation from each other, and showed even arrogance towards others. The style of each *gharana* or school became a jealously guarded secret. Wajid Ali Shah's court at Lucknow, for instance, came to be known for the emotional *Thumri* and *Dadra*. Also, *Thumri* developed as a flexible form capable of expressing varying shades of emotion, to be considered the lyrical acme of classical music. Banaras also

came to be known for *Thumri*. The camel drivers' songs in Punjab, under the guidance of Shori Mian, led to the evolution of *Tappa*.

The main characteristics of *Thumri* are its latitude in elaboration of *Ragas*, predominance of the amorous sentiments in songs, greater emphasis on verbal tonal embellishments rather than on purely tonal ones and preference for the feminine voice. Unlike *Khayal* and *Durbar Dhrupad*, there appear to be no special *gharanas* or schools of *Thumri*. However, there are a few regional style, e.g., the *Poorbi anga* (in vogue in the entire eastern UP as also in Bihar, Bengal, Madhya Pradesh, Gujarat and Maharashtra). The *Poorbi anga* is known more for tenderness and elegance of rendering and flexibility of tonal embellishments than the *Paschami anga* (associated with parts of western UP, including Lucknow, Moradabad, Saharanpur, Meerut, Delhi). There is also the *Punjab anga*, of somewhat recent development.

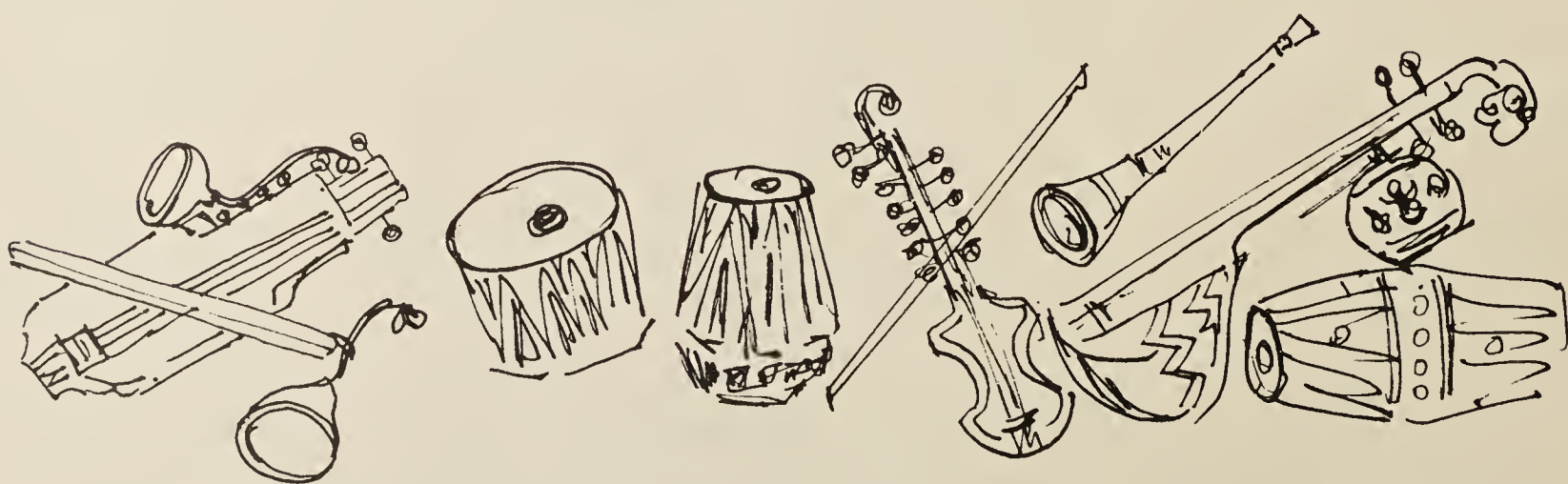


The folk music, which may be considered to have supplied the raw material for refined and light classical music like the *Thumri*, includes the trends of *Chaiti*, *Birha*, and *Kajri* which are typical of eastern Uttar Pradesh and have mundane love as their theme, or even the *Padas* and *Ramainis* of the *Kabir Panthis* which have double significance, as of mundane and spiritual love.

Because of historical factors, Indian music till independence tended to remain in a closed chamber. The great masters, often illiterate, remained the repositories of wisdom and knowledge of music gathered over the ages. Their courtly patrons and personal interests ensured that they did not teach or share their knowledge except to their own kith and kin. The social benefits of their knowledge or artistic acquisitions did not, therefore, percolate to the others.

However, the tireless efforts of Pandit Vishnu Digambar Paluskar, the “singing saint”, and Pandit Vishnu Narayan Bhatkhande did help in restructuring the content and form of classical music. Devotional compositions were once again revived by Paluskar and promoted by his son and disciples and M.S. Subhulakshmi. All India Radio, which became a new patron after Independence, provided a channel through the National Programme of Music, the Radio Sangeet Sammelans and the National Orchestra, and the programmes drawn up by the Sangeet Natak Akademi, have given further fillip. The two institutions have done yeoman’s service in preserving the music of such stalwarts as Ustad Mustaq Ali Khan and Ustad Faiyaz Hussain Khan (vocalists), and Ustad Allaiddin Khan and Ustad Inayt Ullah Khan (instrumentalists).

The latest trend in music is an expansive portrayal of a mode of summation of nuances through a vertical process called excellences of *gamaks*, brief and frequent as in the music of Ravi Shankar or bold and interspersed as in the music of Amjad Ali. The flourishes of the tabla along side the instrumental expositions are a feature in line with the exposure of individualistic traits of the instruments. These are better appreciated in a concert at functions organised by a number of societies in metropolitan towns.



Dance

THE CONCEPT OF fundamental unity in diversity and rhythm is the basis of all arts of ancient India. The Indian dance tradition, therefore, is not merely an art, nor is it merely a spontaneous expression of joy or harmony with nature: it is an expression of the philosophy of India.

Bharata Muni, the acknowledged father of Indian dance tradition and the author of the *Natya Shastra*, the earliest treatise on dance and drama, written in Sanskrit in 3rd century B.C., is said to have produced a play which, when staged for Siva and Parvati, so pleased them that Siva caused him to be instructed in this great art by the instructor Tandu, with the result that the Siva danced his *Tandava* dance or the dance of the cosmos. Bharata's *Natya Shastra* deals with every aspect of dance, drama and other allied arts. In 36 chapters, it describes the rites preceding the performance (*Purva Rang*), the various types of stages, the principal poses, actions of head, eyes, eyelashes, eyebrows, eyeballs, cheeks, nose, neck, chin, chest, waist, hips, belly, thighs, calves and feet. It also deals with facial expressions, moods and dramatic sentiments. It covers in detail the different steps (*Charis*), static positions (*Sthanakas*), rotations (*Mandalas*), stage deportment (*gati prachara*), poetic compositions, different types of settings and costumes, jewellery, make-up, hair styles, heroes and heroines of the drama and other characters, unusual poses, musical instruments used, diction, prosody and metres.

Another important ancient work is Nandikeswara's *Abhinaya Darpana* (the mirror of gestures) which discusses particularly the technique of dance, with stylized movements and gestures, both demonstrative and interpretative, that involve every part of the body—the head, the limbs and the torso. The two treatises are known as having the essence of the *Vedas*. In fact, the dance being synonymous with the divine spectacle for the delectation of the gods, it is called the fifth Veda.



The four main categories into which dance forms can be divided are: The masculine *Tandava*, the feminine *Lasya*, *Nritta*, comprising hand and foot movements which do not signify any specific theme, and *Nritya*, which is dance in the form of gesture-language, depicting distinct ideas or themes. All schools of classical dance have these forms. Different regions have, however, developed their own styles by incorporating movements from folk or tribal dances, which are more earthy and close to the soil.

All Indian dances call for a high degree of perfection and co-ordination of hand, foot, and body movements; they are performed barefooted, and generally with anklets that vary according to the style. The accompanying percussion instrument, the very essence of dance, also varies according to the style of the dance, and is absolutely essential.

Classical

The four principal schools of classical dances are: *Bharata Natyam*, *Kathak*, *Kathakali* and *Manipuri*.

BHARATA NATYAM

: The direct descendant of the basic dance form outlined by Bharata Muni, it ties up the three elements of the dance—*Bhava*, or sentiment, *Raga* or melody, and *Tala* or rhythm. *Bharata Natyam* means the mime (*natya*) of Bharata. It is popular in south India and is performed by women dancers. Its technique consists of 64 principal co-ordinated hand, foot, and body movements (*adavus*), performed to the accompaniment of dance syllables (*bols*). The syllables are learnt by heart by the artiste and represent beats of musical timing. The performance opens with an invocation (*alarippu*) and is followed by a musical composition (*Jatiswar-am*) and a song addressed to Lord Krishna (*Shab-dam*). While the dancer sings, he accompanies the words with the gesture language (*mudras*) and facial expression (*Bhava*). Between verses, the dancer performs co-ordinated hand, foot or body movements (*adavus*). Each verse is sung several times, and the dancer uses gesture-language to interpret the same words. *Padama* and *Javalis* are short pieces wherein the stress is on *abhinaya*, or depiction of emotion, mood or action, and less on foot work. This is followed by *Tillana*, or dance of pure rhythm, set to complicated beats. The songs sung are religious, or even erotic. The musical accompaniments usually consist of mridangam, violin, flute, cymbals, led by a vocalist conductor. The traditional costume consists of long, loose trousers covered by a nine-yard sari, the pleats drawn between the legs, a brocade sash round the waist, and corsage of rich material, numerous ornaments, e.g., earrings, noserings, bracelets, hair ornaments, belt with precious stones.

KATHAK

: The classical dance of north India, it is presented in the *Tandava* and *Lasya* forms. Unlike the south Indian dances, wherein the knees are bent and

pointing outwards, in the *Kathak*, the legs are in the natural position without any stylised bending of the knees or kicking up of the legs. A distinctive feature of this dance is the spinning movement, or *bhramaris*, mentioned in the Bharata Muni's *Natya Shastra*, which are far more frequent than in any other classical dance styles. The footwork is also intricate and the dancer speaks, as it were, with the feet which reproduce the drum beats (*tabla bols*) or the words of a poem. Another distinctive factor is the *Kathak's* emphasis on the *lok dharma*, or the material or physical aspect as opposed to *natya dharma*, or the spiritual aspect. While most hand poses detailed in the *Natya Shastra* are used, the hands in the *Kathak* move so gently that even the movements of the finger joints are perceptible. The co-ordinated movements, of course, follow a style based on the old formalisation. The dancer begins with conventional stance, the body held erect. One foot with its heel raised is crossed in front of the other one and the arm raised above the head, and the other one extended to its side, or placed at an angle in front of the body. With controlled movements of the wrists and neck, eyes fixed on one point, the feet begin to tap in that rhythm, and the dancer begins with salutation (*amad* or *salami*), followed by recitation of dance syllables by steps (*parans*), gliding gait describing an episode (*gats*), dramatic cadences (*tora*) and the climax of a group of sequences with intricate devices of rhythm (*tukras*). The performance ends with several variations of steps, permutations and combinations of rhythm produced by the tapping of the feet (*tatkars*). The artiste then stands erect with arms folded, and without moving forward, drawing sounds from the feet and anklets, either by treading with the whole foot or by tapping with the toes, or with the heels or soles. The musical accompaniment of the *Kathak* is a pair of tablas, a sarangi or similar stringed instrument—the tablas reproducing the beats or syllables of each phrase or the words of the poem being interpreted by the dancer, the sarangi providing the melody. The traditional *Kathak*

costume consists of a thin transparent robe worn on tight fitting pyjamas, male dancers sometimes using richly brocaded *achkan*, a sash hanging loosely.

KATHAKALI

: Dance-drama developed in Kerala with rich gesture language. It differs from other dance forms in its facial painting and heavy make-up and costumes which vary according to the characters of the drama. The *Kathakali* dance tradition has been developed through centuries with the help of court patronage extended by Rajas, who not only maintained dance troupes, but also themselves wrote plays to be enacted. Even though the art is much older, the oldest *Kathakali* literature dates back to fifteenth century. In this classical dance-drama, acting and music are as important as the dance. The actors do not speak or sing: they interpret their ideas and emotions through gestures and hand poses and facial expressions. The characters represent both divine and demonical elements. The costumes to be worn are determined by the qualities (*gunas* or *svabhava*) of the characters—namely pure (*satvik*), energetic (*rajas*) and inertia (*tamsik*). Gestures portray things and feelings as vividly as they can by the spoken words. *Abhinaya*, which is far more intense than ordinary stage acting, predominates. Music is an essential element in *Kathakali*. The orchestra is composed of two singers (one keeping time with a gong and the other with cymbals), two drummers, one playing the *chenda* and the other *madalam*. The narrative is sung by singers who are expert in south Indian classical style.

MANIPURI

: The people of Manipur State have indigenous folk dances which epitomise rhythm, loveliness and perfection in a technique which is peculiar to itself. The dramatic dances are based on a strange mixture of ritual and dance, folklore and mythology. *Lai Haroba*, the oldest dance form, means the festival of the gods. Although the original form of this dance-drama is now forgotten, the graceful sinuous hands and arm movements are reminiscent of the *Karanas*,

described in the *Natya Shastra*. The most typical dance form popular in the Manipur area is the *Ras Leela*, which depicts various scenes from the life of Lord Krishna, now alone in the woods, now playing the flute, now with Radha, or with the gopis. In *Maghu Ras*, the gopis surround him in play. In *Maha Ras* they seek him everywhere, praying that he does not abandon them, or they dance the flower dance and the water sport dance. *Gosh Leela* dances, performed in November, are of the *Tandava* type. All Manipuri dances revolve round the theme of Sri Krishna, and are marked for their rhythm, grace and power. The technique is simple and consists of some forty main movements. The fundamental hand actions laid down in the *Natya Shastra* are more frequently used in the Manipuri dances than in any other. The costume for this dance appears to be an adaptation of the Rajasthani multi-pleated skirt, jacket and veil. It is bereft of the pleats and hangs stiff and straight. It is also gorgeously embroidered with mica pieces which gleam and sparkle with every movement of the dancer. Over this is another—a much shorter, stiffer and thinner skirt which stands out like a ballet dancer's tutu. A dark coloured tight-fitting jacket accentuates the slim waistline, and over them all is the gossamer star-studded veil, draped from a decorative coiffeur, adding allurements and glamour to the delicate dancers as they dance in the temples or specially erected arenas. The *Ras Leela* depicts the sports of Sri Krishna with the milkmaids, the gopis, and consists of several parts, the finale coming with the union of the human and the divine.

Astra Vidya, another type of ancient dance, comprises all kinds of strenuous dances, such as sword and spear dances, mock fights and war dances. It is primarily a masculine art. The movements are as described in a chapter of the *Natya Shastra*. The *Chalan Gathan* is kirtan dance, wherein cymbals and a drum are the main accompaniments.

KUCHIPUDI

: Based on *Siva Leela* folk dances of the Krishna

district of Andhra Pradesh in the *Nritya* and *Natya* forms, developed by the dancers of the Vijayanagar empire when they migrated to Tanjore under the patronage of Nayak rulers of Tanjore, the *Kuchipudi* and *Melautur* dances are marked by a technique which includes the introduction of the dancer on the stage, improvised in the open squares in front of the temples, and the singing of the *rakti ragas* to the accompaniment of *mridangam* music in the background and torchlight added to the grandeur of performance. The characteristic items and techniques in a *Kuchipudi* programme are the dance-dramas *Bhama Kalapam* and *Gollakalapam*, *Taranga Nritya*, *Padabhinaya*, *Shabdam*, *Jakkini Daruvu*, *Shabda Pallavi* and *Kandardam*.

Also noteworthy are such other dances as the Mask dances of *Seraikela*, *Odissi* of Orissa and *Mohini Attam* of Kerala.

FOLK AND TRIBAL DANCES:

The tribal dance is the visible rhythmic expression of the joys and beliefs of the simple folk living mostly in the interior areas. Life in these places continues to be a ritual, and dance is an integral part of it, an expression of physical or emotional exuberance. It is something more than a form of entertainment. The dances of old, however, are no longer the mimetic magic that they once were, when the *Marias* moved in amazing group precision and the *Gonds* in graceful sinuous lines. But the verve and abandon remain.

BANJARA

: The dance played by the *Banjaras* of Rajasthan is inspired by the movements associated with their daily chores. It is marked by fast rhythm and swirl of costumes whose sporting patterns make them picturesque.

GHUMAR

: The most popular dance of Rajasthan wherein the girls sing and go forward in clothes of the colour of the earth, brass plates in their hands, to the temples on days like the Diwali, Holi or the local Gangor. As the tune becomes more than a mumble, they put the offerings aside and step into a circle, dancing to simple beats with graceful movements of the

upraised hands. The curved bodies gather force and the tempo rises with great abandon. Although derived from religious ceremonies, the dance has become a means to knit the village communities together.

HIMACHALI:

: The people of the Kulu valley have developed a dance form which is based on lyrical movements fused with exact team work. The dance on the occasion of the Dussehra, almost the culmination, is when copper *narsingas* call the village folks to assemble and the heavenly hosts to witness the symbolic gods' dance. Men and women join arms and sway in a ring. They go on and on until they are exhausted and fall on the village green—asleep under the open sky.

KAIKOTTIKALI

: On the auspicious day of Onam festival in Kerala, beholders bless the younger folk and give them new clothes. The village girls make a circle of flowers called the *attappoo*. This is followed by the *Kaikottikali* dance. The dancers move in a circle. With the grace of the swaying palms, the impulse of the delicate movements merges almost with the orderly steps of the classical dances. The dance has something in common with *Kummi* and *Pinnalkolattam* dances.

KASHMIRI

: The dance of the enchanted valley of Kashmir wherein every new phrase signifies a new degree of intensity. From hands beating against each other, it goes on to the swirling movement of dancers. Stretched and taut, the bodies, leaning backwards and forwards, are held to the centre by joined hands.

ADIVASI DANCES

: The *adivasi* dances of Madhya Pradesh, Orissa, West Bengal and Andhra Pradesh are woven round their daily lives; the dancers bend their bodies to plant or replant paddy. They bring more than mere form to adjust to contemporary life. The women and men stand in straight lines opposite each other, moving in rectangles towards each other, backwards and forwards swaying rhythmically again and again. The dances are connected with the daily life

and with the harvest. On the full moon night in *Bhadon*, they dance the *Nav Rani* dance; in *Shravan*, the *Godo* dance; in *Magh*, the *Dwari* dance; and in *Chaitra*, the *Chait Danda* dance. To the goddess of rain they stage the *Goncha* dance which lasts the whole night.

GARBA

: The most popular dance of Gujarat, it is associated with the Navaratri festival. It gets its name from *Garba*, the clay pitcher, painted with earth colours, with a little lamp placed within. All the girls carry a *garba* each, and visit houses where they dance with the pitcher on their head around the *garba* in the house, repeating the lines sung by the women of the house. With sweeping gestures of the arms they move upwards and downwards and on the sides, clapping at the end of each movement. In a parallel dance called *Dandiya Ras*, the dancers use the stick, at times little bells tied to the ends.

KOLI

: The popular dance of the Maharashtra fishermen, wherein fishermen stand in two rows, holding oars in their hands and moving in unison, portraying the movement of the rowing of a boat. Fisherwomen also stand in rows opposite, their arms linked and advancing towards the menfolk. The separate formations then break up and they dance together with movements symbolising the waves, the breakers and rowing from cliff to cliff and casting of nets to catch the fish.

BHANGRA

: The most popular dance from Punjab. It is timed with the sowing of wheat. The young men of the village get together in the open field on the full moon night in answer to the call of the beat of the *Bhangra* drum. The dance begins, and as many of the village youth join as can, without breaking up the dance. At the centre of the circle of dancers, stands the drummer, beckoning to the dancers to raise the tempo. The leaders, known for their skill as dancers and singers, stand aside the drummer, step forward covering the left ear with the palm so as to hear better with the right, uttering a “boli” derived from the traditional folk songs of Punjab. The dancers swirl round in step at a greater tempo clapping their

hands, waving their sticks and exclaiming *Balle Balle, Oh Balle Balle*. The *Bhangra* dance concludes with the *Baisakhi* fair when the golden wheat is harvested.

GIDDHA

: The popular dance of the women of Punjab, it is derived from the ancient ring dance and is typical of the life in the fields and the market. Singing the lines of songs or phrases, the girls enter the ring, the simple movements exaggerated by the full goldwork skirts, silken dupattas and heavy jewellery. The slow and graceful steps give way to a faster and faster tempo until two or three pairs break from the ring and, their hands crossed, join together. As they swirl on their feet, other girls in the ring clap to the beat of the *giddha*.

YAKSHAGANA

: The dance-drama performed in the Karnataka, it consists of songs and prose dialogues. The plays, based on *Ramayana* and *Mahabharata*, deal with the themes of valour and heroism. The costumes are similar to those used for *Kathakali* and action tempo is raised by drum beating.

DANCES OF KHASIS, JAINTIAS, MIZOS AND NAGAS

: The dances of these groups are vivid example of community dance and the synchronisation of the footwork and gestures of the hand. Each tribe has a distinctive pattern, the pattern of Mizos revolving round the bamboo and that of Nagas related to hunting or to war. The vigour of the movement surpasses the picturesque and is intensely emotional and fantastically energetic.



Painting



INDIAN PAINTING IS remarkable for its variety of styles and its continuity extending over two millennia. The enormous quantity of painted pottery, excavated at such pre-historic sites in the Indus Valley as Mohenjodaro, Harappa, Lothal, Maheshwar and Navdatooli complex or in Baluchistan, provides astonishing examples of pictorial art practised in India between 3000 and 2250 years B.C. They indicated a developed phase of art with remarkable aesthetic merit, imagination and developed powers of design, geometrical

motifs, scales, chess board patterns and intersecting circles with almost naturalistic representation of trees, birds and animals.

Pictorial art was freely practised in the later Vedic times also. A rare Japanese manuscript, based apparently on Indian tradition, reveals a series of portraits of such eminent Vedic sages as Visistha and Angiras with his wife. It was perhaps this rich tradition that made possible the remarkable pictorial art that arose under Buddhist inspiration. The first portrait of the great master is believed to have been done by the court artist of Bimbisara, the King of Magadha. The fact that four distinct classifications of pictorial art were recognised in Buddhist times—namely, pictures of grave spiritual import, (*Satvika* or *Satya*), *Vainika* (lyrical pictures), urban and secular, even erotic pictures (*Nagara*) and of mixed themes (*Misra*)—shows a high degree of development. The manuscript of a Jain classic *Kalpasutra* carrying miniatures depicting sunrise and a mountain on fire corroborate the rich tradition. It was this tradition which made possible the great masterpieces of Ajanta and Bagh frescoes, richly coloured and edifying depictions of the life of the Buddha. Those who look at these frescoes decorating the walls of caves since first century B.C. to seventh century A.D., experience spiritual emotions unknown in any other phase of Indian painting.

The artists of Ajanta, Ellora, and Bagh frescoes in cave temples combined the skill of blending the concepts of perspective. They used the technique of “multiple vision” and “rotation perspective”. They painted the sacred and the secular, and even the profane, at the same time; they also painted appearances based on reality, and reality which was close to appearance. The command over perspective enabled the artists to import a remarkable mobility and also to eliminate all static inertness associated with the law of frontalism. The viewer is enabled to sit right in the picture and move around almost at will, being able to see it from several vantage points, as the picture unfolds itself. Indeed the viewer becomes a part of the picture itself. The artist also gives evidence of natural mastery over monumental form and the play of light on rough surfaces and is able to project his zest for life, a great sense of wonder, identification with the universe, attention to the minutest details, an appreciation of all creation in the full glory of its form, beauty, intensity and wonder and all this on the walls of fearful and desolate caves in the fastnesses of forests!

The Buddhist and Jain palm-leaf manuscripts are in direct line of evolution from the tradition of cave temple paintings. The illuminated palm-leaf paintings from Bengal, Bihar and Nepal have a striking resemblance in technique and treatment to the Ajanta murals. However, some of them reveal specific angular, linear technique, with flat colour surfaces.

The art pattern that grew up in the south or the Deccan, extended

to the eastern coast. Vijayanagar achieved great heights, and the temples at Tanjore and Lepakshi exhibit a highly decorative and well-integrated tradition which is distinctive. Powerful Muslim influence led to the so called Bijapur and other schools in the Deccan.

After the advent of Mughal rule which had followed several centuries of anarchaic conditions in large parts of India, new influences from Persia and Central Asia came to be grafted on to the Indian styles and the new style that was evolved had both a classical and a folk phase. The former had an advanced technique and revealed signs of careful craftsmanship, a sober colour scheme and a pleasing approach to landscape and architecture. In the latter, that is folk phase, there was a persistent effort to blend the Behzed school of Persia and the Indian styles. Within thirty years or so, the Mughal artists made a conscious effort to refine the technique of miniature. Emperor Akbar himself took keen interest. Copies of important books, including *Mahabharata*, *Ramayana*, *Harivamsa* and *Gita Govinda* were made and illustrated. The *Akbar Nama* contains a large number of miniatures by several artists, specialists in their own branches, viz., birds, animals and flowers, in golden arabasque. The paintings, though by different artists, reveal a unity of design, and a sense of excitement wherever dramatic incidents in the life of the emperor are painted. The artistic works also reveal a high degree of Akbar's concern for the people. His successor, Jahangir, introduced a degree of formalism at court and naturalism in art. Painting became widely diffused. Later, in Shah Jahan's reign, the accent shifted to court scenes, hunting scenes, wedding processions and battle scenes. The Mughal School of Painting had now reached its zenith. By the time Mohammad Shah ascended the throne in 1719, decay had set in, and the later Mughals' sensual personality came to be represented through harem scenes, kings in the company of dancing girls and muscians, in gardens and in pleasure resorts. The miniatures, though decorative, reveal all the characteristics of a decadent society.

Painting was patronised not only by the Mughal grantees but also the Rajput nobles and affluent merchants. They too attracted painters, employed in the Mughal court. The work so executed was not of high excellence. However, it gave rise to what came to be known as popular Mughal School, influenced deeply by the Rajasthani elements. In due course, it gave rise to the Rajasthani or Rajput School of painting. It was helped by the considerable degree of social mobility in the community of artists. In fact, the Rajasthani School came into being because of the continuous cultural and trade movements. It rose above the respective religions, the lands and peoples. A particularly significant trait was the depiction of the element of chivalry and bravery of the Rajputs on the battlefield, their life fed on the bardic lore and epic cycles. There was also the craving which found fulfilment in intense

devotion to a personal deity, the symbolic love between Krishna and Radha, and the countless moods, romances, centering round idealised heroes and heroines, their fascination for each other, their attachments, their separation and reunion, etc. These were the dominating themes of a life full of colour, love and romance, of sentiment and passion, of personal devotion to a deity—all these provided a refuge from a life of insecurity and uncertainty of actual life of the Rajputs.

In such places as Mewar, the early paintings were simple in composition. Figures in silhouette were presented against the background of dark colours. A strong rhythmic movement, of a dance as it were, animated the entire composition and imparted somewhat lyrical character in many a painting.

Rajasthani painting of the seventeenth century represented the zenith of this school. There is sophistication; the colours are more variegated and a little less vivid and vibrant. There is a rhythmic composition of colour combination, symbolism and such traits as gestures of the human figures. Rajasthani painting in the eighteenth century is predominantly portraiture, especially in the paintings at Jaipur and Jodhpur courts where artists from the Mughal court, now in its decline, found refuge and influenced the Rajput School significantly.

After the sack of Delhi by Nadir Shah in 1739, many an artist, fleeing away from the court of Delhi also found refuge in the hills of Punjab. An influential section went to Guler, where its Raja, and his successors, extended them patronage. The result was the Kangra School known for miniature paintings which are the most beautiful of all the schools of miniature paintings. Later, when Sansar Chand occupied the prestigious Kangra Fort, he attracted artists from Guler and extended them patronage which led to the ambitious projects of illustrating Hindu classics, particularly those associated with the Krishna legend. The remarkable miniatures of this school portrayed *Gita Govinda*, *Rasikpriya*, the *Satsai of Bihari*, the *Mahabharata* and the *Ramayana*. Other themes that influenced them powerfully were the cycle of seasons, and the visualisations of musical modes. With its rhythmic lines and flowing colours and the happy blending of the sensuous and the spiritual, the Kangra School is one of the finest achievements of the human spirit. There is a delicacy of lines and rare beauty of colour and deep sensitivity.


In the anarchical times that followed the loss of Mughal glory, the technique and craft of the frescoes and of the miniature painting were nearly lost. Art could not flourish when life became insecure. The result was the decline and degeneration into soulless imitative skill of the artist. The British too founded art schools. Their aim was to produce painters and draughtsmen for their several departments. There were now opportunities for talented Indian artists who became adepts in the European techniques of oil and water

colours. Raja Ravi Verma of Kerala used these techniques for painting mythological subjects, and portraiture. Towards the end of the nineteenth century, there appeared a school of painters who rose against the staleness of the degenerate school of paintings. Abanindranath Tagore tried to recreate a national art style in painting. He and his associates of the so-called Bengal Renaissance experimented with the techniques of miniatures and fresco scrolls. For subjects they delved deep into the Indian classics and mythology and the romantic past. These artists, who belonged to Bengal or to Tagore's Santiniketan, or others like Amrita Sher Gill, exercised great influence on artists in other parts of India. Some artists like Jamini Roy turned to folk art and themes. Further contact with the West led to modern international trends in the field of painting and a break with the past.

What constituted the Indian style is essentially the thematic expression on the principle of analogy, allusion, etc. The characteristic Indian manifestations assume recurring features, perhaps unconsciously. Romanticism persists as in the works of J. Swaminathan and Arpita Singh. Massive use of colour to denote moods has been made by artists like Tyeb Mehta and Vivan Sundaram. But where colours are compartmentalised, without defining realism, Satish Gujral presents functional abstract. Biren De acquainted himself as a "tantric" painter in 1963. His is the subliminal expression in which colour energy and its impulses vibrate life. It is inconceivable that an Indian artist can be pulled out of traditional miniatures and forms for one simple reason that they depict a rhythm of thought that cannot be divorced from the land and the people.



Pre-history and Indian Mythology



A catalogue of the gods and goddesses who figure in the rich Indian mythology, as also quasi-historical figures as mentioned in the Vedas and Puranas and the places and legends associated with their names. The gods and goddesses and the legends associated with them have over the years tremendously influenced music, dance and other art forms in India and abroad.

Pre-history and Indian Mythology

ABDA	: The name of a mountain.
ABDHINAGARI	: A name of Dwarka, Krishna's city.
ABHIJIT	: A name of Vishnu.
ABHIMANYU	: The boy-hero of Mahabharata; he was the precocious son of Arjuna and Subhadra; at the age of 16 he pierced into the ranks of the Kauravas, but did not know how to come out of the chakravyuha formation. He was, therefore, killed in an unequal combat by seven Kuru veterans.
ABHIRUPA	: A name of Kamadeva, god of love; also a name of Vishnu and again a name of Siva.
ABHIRUPAPATI	: The name of a fast observed in order to obtain a desirable husband in the next life.
ABHRAMATANGA	: An irate elephant of Indra.
ABHRAMIR	: The female elephant of Indra; the mate of Airavata, India's elephant.
ABHRAMU-VALLABHA	: Airavata, Indra's elephant.
ABHRANIA	: One of the elephants supporting the globe.
ABHRAPISACHA	: A name of Rahu.
ABHU	: An epithet of Vishnu.
ABJA	: A name of the elephant of Indra: the name of Dhanvantari, the physician of gods.
ABJU	: The name of a conch shell.
ABRAHMANYA	: An unbrahminical or disgraceful act; an exclamation of distress uttered by a Brahmin, the equivalent of 'help'; a disgraceful deed to perpetrate.
ACHALA	: A brother of Sakuni.
ACHALAKANYA	: A name of Parvati.
ACHARAVEDI	: Aryavarta, the land of holy.
ACHARYA	: A spiritual preceptor.
ACHYUTA	: A name of Vishnu.

ADHVANGA	: A name of Ganga.
ADHYA	: A name of Durga.
ADIBHAVA	: An epithet of Vishnu; also a name of Brahma.
ADIDATIYA	: An epithet of Hiranyakashipu.
ADIDEVA	: An epithet of Vishnu.
ADIPURUSHA	: An epithet of Vishnu.
ADITEYA	: One of the sons of Aditi.
ADITI	: Described as the mother of gods, wife of Kasyapa, she gave birth to Vishnu, born as a dwarf. She is also identified with all creation.
ADITYA	: One of the sons of Aditi; a name of Surya, sun-god; also a name of Vishnu in his fifth or Vamana incarnation.
ADITYAHRIDAYA	: A prayer to Surya, sun-god. Sage Agastya advised Rama to worship sun-god for success against Ravana.
ADITYASUNU	: A name of Sugriva, monkey king; also of Yama, God of death; of Sani, Saturn, and of Karna.
ADIVARAHA	: The third incarnation of Vishnu in the form of a boar.
ADRIBHIDA	: A name of Indra.
ADRISHA	: A name of Siva.
AGABHEDI	: The mountain-splitter Indra; thunderbolt.
AGAJATE	: Another name of Parvati, the daughter of Himalayas.
AGASTYA	: A Vedic sage who had his hermitage on the northern bank of the river Godavari and is believed to have introduced Aryan civilisation to south India. He presented arms to Rama and curbed the Vindhyas raising their head to obstruct the sun.
AGENDRA	: One of the seven principal mountains of India, Himalayas.
AGHA	: A demon in the service of Kamsa who assumed the form of a huge serpent to devour Krishna's companions but was killed by the latter.
AGHAMARSHANA	: A particular prayer offered daily by Brahmins; name of the author of the vedic prayer.
AGNEY	: The wife of Agni, the god of fire.

- AGNEYA ASTRA : A weapon used by Rama.
- AGNI : The important Vedic god of fire and light. He appears as sun, heaven, lightning in mid-air and ordinary fire on earth. With Vayu or Indra, and Surya or sun-god, all equal in dignity, the three rule over earth, air and sky. He is generally described as having two faces, three legs and seven arms or tongues of flame and riding a ram or borne in a chariot, drawn by red horses. Swaha is his wife and Pavaka, Pavamana and Suchi are his sons. He gave the Gandiva bow to Arjuna.
- AGNISHTOMA : Offerings to fire-god. Agni made during the spring season.
- AGNIVARNA : The last king of solar dynasty. He died of consumption before children were born to him.
- AGNIVESHYA : Preceptor to Drona and King Drupada. He was the uncle of Drona and taught the use of weapons.
- AGOKASA : The Sarabha, a fabulous animal with eight legs.
- AGRAPUJA : The first or highest mark or act of reverence, the honours and attentions which at assemblies are rendered to the principal man present.
- AGRAYANA : The first soma libation at the Agnishtoma sacrifice.
- AHALYA : Wife of sage Gautama. Indra, disguised as her husband, ravished her, and Gautama cursed both. She was turned into stone. A touch of Rama's feet freed her from the curse.
- AHALYAJARA : An epithet of Indra.
- AHALYANANDANA : Satananda, son of Gautama by Ahalya. He supervised Rama's marriage.
- AHI : A name of Rahu; a name of the demon, Vritra.
- AHIBHUJA : A name of Garuda, the bird vehicle of Vishnu.
- AGHAMARSHANA : A particular prayer offered daily by Brahmins; name of the author of the Vedic prayer.
- AHINDIKA : The son of a Nishada father and Vaidehi mother.
- AIDAVIDA : An epithet of Kubera.
- AIKSHVAKA : A descendent of Ikshvaku; the country ruled by Aikshvakas.
- AILA : A name of Pururavas, the son of Soma; the name of planet Mars (Mangala).

AINDHAR	: An epithet of the sun-god, Surya.
AINDRA	: A name of Jayana, son of Indra; another name of Arjuna; again a name of the monkey-chief, Vali.
AIRAVATA	: The elephant produced at the churning of the oceans and appropriated by god Indra. He guards one of the points of compass.
AIRAVATI	: A name of the female elephant of Indra; another name of the river Ravi.
AITAREYIN	: A reader of the Aitreya Brahmana.
AITIHYA	: The traditional instruction which is regarded as a kind of proof by the mythologists and classed with Pratyaksha, Anumana, etc.
AJA	: Grandfather of Rama, he was the son of Raghu, the Solar dynasty king of Ayodhya and father of Dasaratha; another name of Brahma, Vishnu, Siva and Kamadeva.
AJAKACHA	: A name of Siva's bow.
AJAMEEDA	: A surname of Yudhishtira.
AJAMILA	: A Brahmin of Kanyakubja who was attached to Sudra woman and her children. While calling out his son, named Narayana, he heard the conversation of the servants of Yama and Vishnu and repented.
AJATASATRU	: One whose enemy is not born; another name of Siva, Yudhishtira.
AJYA	: An epithet of fire-god, Agni.
AKACHA	: A name of Ketu.
AKAMPANA	: A general in Ravana's army. Akampana was so called because he could not be shaken even by gods. He was killed in a duel by Hanuman.
AKASA	: Sky; ether or atmosphere considered the fifth element; an epithet of Brahma.
AKASADEEPA	: A lamp lighted in honour of Lakshmi or Vishnu and elevated on a pole in the air on the Deepavali festival.
AKASAVANI	: Voice from heaven; also called Asariravani (voice without body).
AKAYA	: A name of Rahu.

- AKHANDALA : A name of Indra.
- AKHU : An epithet of Ganesha.
- AKRURA : Son of Svaphalka and Gandhini. He took possession of the celebrated Syamantakamani jewel from Satadhanvan when the latter was pursued by Krishna. When Krishna discovered that the precious jewel was in Akrura's possession, he desired him to retain it. Then Akrura wore it publicly. It was Akrura who conveyed Krishna and Balarama to Mathura where Krishna performed some of his great exploits finally killing Kamsa.
- AKSHA : A son of Ravana. He was ordered to fight Hanuman but was killed in the fight.
- AKSHANTAKA : An epithet of Hanuman.
- AKSHAPADA : A name of the sage Gautama.
- AKSHAUHINI : An army consisting of 21,870 elephants, 21,870 chariots, 65,610 horses and 1,09,350 soldiers.
- AKSHAYAPATRA : Imperishable, inexhaustible vessel. This vessel was gifted by the sun-god, Surya to Pandavas during their exile in the forests. With the help of this vessel, Draupadi was able to feed whoever came to stay with the Pandavas in the forests. Sage Durvasa who came to test the Pandavas, was humbled by Krishna who tasted the last cooked grain in the vessel and saved the Pandavas from the sage's wrath.
- AKSHAYA TRITIYA : The third day of the bright half of Vaisakha. Any good deed done like gifts to others, worship, will prove imperishable and inexhaustible.
- AKSHAYAVATA : An ancient heavenly fig tree in the Gaya Kshetra (in Bihar).
- AKUPARA : The king of tortoises supposed to uphold the world.
- ALAKA : Kubera's residence.
- ALAKANANDA : The name of river falling into the river Ganga.
- ALAKAPRABHA : The capital of Kubera.
- AMALA : A name of Lakshmi, the goddess of wealth.
- AMAR : The name of a mountain.

AMARACHARYA	: Brihaspati, the preceptor of gods.
AMARALOKA	: The abode of gods, heaven.
AMARANGANA	: A nymph of Indra's heaven.
AMARAPAGA	: The celestial river, the Ganga.
AMARAPURA	: The residence of immortals, paradise.
AMARATARU	: A wish-granting tree, a tree in the garden of Indra.
AMARAVATI	: The name of Indra's capital.
AMBA	: Another name of Durga. Also a character from Mahabharata. She was the eldest daughter of the king of Kasi. She and her sisters, Ambika and Ambalika, were carried off by Bhishma to be the wives of Vichitravirya. Amba, who had earlier been betrothed to a Raja Salwa was let off, but the Raja refused to accept her. She retired to the forest and underwent penance. Siva favoured her and promised revenge. She ascended the pyre and was born again as Sikandin who slew Bhishma.
AMBARISHA	: The son of king Nabhaga. He was greatly distinguished for his piety and liberty. He is said to have conquered the whole world in a week.
AMBASAN	: A name of goddess Lakshmi.
AMBIKAPATI	: A name of Siva.
AMBIKEYA	: A name of Ganesa, Kartikeya and Dhritarashtra.
AMBUPA	: Varuna, the regent of water.
AMITA	: An epithet of Vishnu.
AMOGHA	: An epithet of Vishnu; a name of a river.
AMOGHADANDA	: A name of Siva.
AMRUTA	: Dhanvantari, the physician of gods; ambrosia supposed to have been churned out of ocean of milk (ksheerasamudra) and supposed to confer immortality on the person who tastes it; the Soma juice.
AMRUTAHARANA	: Name of Garuda, who once stole Amruta.
AMRUTAMALINI	: A name of Durga.
AMURTA	: A name of Siva.
AMURTI	: A name of Vishnu.
ANAKADUNDUBHI	: A name of Vasudeva, father of Krishna.

ANALA	: Agni, the fire-god.
ANALAKSHA	: Siva.
ANALAPRIYA	: Svaha, Agni's wife.
ANAMAYA	: A name of Siva.
ANANDA	: Bliss; an epithet of Siva.
ANANTA	: A name of Vishnu, Krishna, Vishnu's couch, i.e., Sesa; Krishna's brother, Balarama; Siva.
ANANTA VIJAYA	: The name of the conch-shell of Yudhishta.
ANARANYA	: A king in the Ikshvaku line who had cursed Ravana that one born in his line would kill him. This curse Ravana remembered in the battle.
ANASUYA	: Greatly devoted wife of sage Atri; she gave Sita the recipe for keeping ever beautiful.
ANDA	: An epithet of Siva.
ANDAKOSA	: Another name of Brahma.
ANDHAKA	: A demon with a thousand heads, two thousand eyes, arms and feet. When he attempted to carry off the Parijata tree from swarga (heaven), Siva slew him.
ANDHAKARI	: An epithet of Siva who killed Andhaka.
ANDHAKAVARTHA	: A name of a mountain.
ANDHAKEJIT	: The conqueror of the demon, Andhaka, Siva.
ANEKALOCHANA	: A name of Indra and Siva.
ANGA	: A Mleccha king who fought for the Kauravas and was killed by Bhima.
ANGADA	: Son of Vali, the monkey-king of Kishkindha region (Nilgiris), made crown prince by Sugriva. He went as Rama's envoy to Ravana.
ANGAJANAKA	: The father of Kama, Vishnu.
ANGARAJA	: Karna, the king of Anga.
ANGIRASA	: A name of Brihaspati.
ANGULITORANA	: A crescent shape mark on the forehead of the followers of Siva.
ANIMAN	: One of the eight Siddhis (spiritual powers).
ANIMISHACHARYA	: Brihaspati, the preceptor of the gods.

ANIMISHAK-SHETRA	: The holy place, called Vishnu Kshetra.
ANIRUDDHA	: The son of Pradyumna and grand-son of Krishna. He married Usha, the daughter of Bana, after Krishna had humbled Bana.
ANJANA	: The mother of Hanuman. She is said to have been impregnated by the boon of Marut; hence his name Maruti (the wind-born).
ANJANEYA	: A name of Hanuman.
ANNADEVATA	: God who presides over articles of food.
ANNAPURNA	: A name of Durga.
ANTAKA	: Yama, the god of death.
ANTARATMAN	: A name of Siva.
ANTYA YUGA	: The last or Kali Yuga.
ANURU	: Aruna, the charioteer of the sun-god, Surya.
APAGEYA	: The son of a river, an epithet of Bhishma.
APAM	: An epithet of Agni and Savitri.
APARAJITA	: A name of Durga.
APARNA	: A name of Parvati.
APSARAS	: Certain female divinities who reside in the sky and are the wives of Gandharvas. They are said to have been produced at the churning of the ocean. Some of Indra's apsaras were Urvashi, Tilottama, Sukeshi, Menaka, Rambha and Ghritachi.
ARANI	: Wooden contrivance used for generation of fire by friction.
ARANYAKA	: One of a class of religious philosophical writings which are either composed in forests or must be studied there.
ARANYAUKAS	: A type of vanaprastha.
ARAVASU	: One of the two sons of the sage Raibhya, who falsely accused of killing his father, performed rigorous austerities to seek vengeance on his brother Paravasus and others responsible for his plight. But when god appeared before him, Aravasus did not ask any boon to destroy his tormenters but prayed that his father might be restored to life and that his brother

who had killed his father by mistake and also falsely implicated him (Aravasus) in the murder might be freed from wickedness and the sins that he had committed.

- ARAVINDA : The lotus flower which opens its petals at sunrise; one of the five flowers used as an arrow by Kama Deva, the god of love.
- ARAVINDANABHA : A name of Vishnu.
- ARBUDA : The name of a demon conquered by Indra.
- ARDHAGANGA : A name of the river Kaveri.
- ARDHAMOULI : A name of Siva.
- ARDHANARI : A form of Siva, half male and half female, typifying male and female energies.
- ARISHADVARGA : The six enemies of humanity, i.e; kama, krodha, lobha, moha, mada and matsara.
- ARISHTASUDHAMA : A name of Vishnu, after he killed Arishta, the demon.
- ARJUNA : One of the five brothers in the Mahabharata. A great marksman, he won the hand of Draupadi, and was a great warrior, whose chariot was driven by Lord Krishna, whose oration at Kurukshetra is the Gita. He helped Yudhishtira to hold the ashwamedha yajna at Hastinapur, after which he along with others, retired to the Himalayas; another name of a king, Kartavirya; the name of a tree.
- ARJUNADHWAJA : An epithet of Hanuman.
- ARKA : Indra.
- ARKANAYANA : An epithet of Karna, Yama and Sanischara.
- ARKASAMAN : The sun-stone.
- ARKATANAYA : An epithet of the river Yamuna and river Tapti.
- ARKAVIVAHA : Marriage with the Arka plant. The Hindu religious law enjoins such a marriage before a man takes a third wife.
- ARKI : An epithet of the planet Saturn (Sani), the god of death, Yama, Karna, and Sugriva, a monkey-king.
- ARNAVODBHAVA : A name of the goddess Lakshmi.
- ARNAVAMANDIRA : An epithet of Varuna and Vishnu.

ARSHA	: Relating to Vedas.
ARSHA PRAYOGA	: One of the eight forms of marriage in which the father of the bride receives one pair of kine from the bridegroom.
ARTHAPATI	: Lord of riches; an epithet of Kubera, the lord of riches.
ARUNA	: The charioteer of the sun and the son of Kasyapa and Vinata. Being prematurely delivered, he is said to have been born without thighs. He is the brother of Garuda and the father of Jatayu.
ARUNAJYOTIS	: A name of Siva.
ARUNASARATHI	: An epithet of the Sun-god, Surya.
ARUNATMAJA	: A name of Jatayu, Karna, Sugriva and Yama.
ARUNDHATI	: Wife of sage Vasistha, identified with the celestial star Alkor which is close to the Great Bear. Couples after marriage are asked to look at this star, as a model of conjugal love.
ARUNDHATI-NATHA	: Another name of Vasistha.
ARYA	: Noble, respectable; name of the Indian and the Iranian people as distinguished from others; another name of Parvati.
ARYAVARTA	: A name of the land extending from the Himalayas to Vindhya.
ASAMABANA	: A name of Kama Deva or god of love who has an odd number of arrows, namely five.
ASAMANA	: A name of Aruna, the charioteer of the sun-god, Surya.
ASAMANAYANA	: Siva who has an odd number of eyes, viz., three.
ASARIRA	: An epithet of Brahma.
ASHOKAVATIKA	: The garden house of Ravana; the name is derived from Ashoka, a tree with splendid flowers and supposedly bestowing fertility.
ASHRAMA	: A hermitage; a dwelling in woods where anchorites practise penance.
ASHTADASA PURANAS	: The eighteen puranas: Saiva, Skanda, Linga, Nārada, Matsya, Kurma, Vamana, Garuda, Brahmanda,

Varaha, Markandeya, Vishnu, Bhavishyettara, Bhagavata, Padma, Agneya, Brahma, and Vaivvarta; see also Puranas.

- ASHTADHARA : An epithet of Siva.
- ASHTADIGGAJA : The eight elephants which guard the eight cardinal points, viz., Airavata, Pundarika, Vamana, Kumudojva, Pushpadanta, Sarvabhauma and Supratika.
- ASHTADIKPALA : The eight regents of the cardinal points, viz., Indra, Agni, Yama, Niriti, Varuna, Vayu, Sema and Isana.
- ASHTADISA : The eight cardinal points of the compass, viz. east, south-east, south, south-west, west, north-west, north, north-east.
- ASHTAGUNA : The eight qualities which a Brahmin ought to possess.
- ASHTAMADA : Eight things responsible for a person to feel himself proud of and haughty, viz., food, money, youth, woman, education, family, beauty and employment.
- ASHTAMANGALYA : The collection of eight lucky things namely, mrigajaya (lion), vrishbha (bull), naga (serpent), kalasha (pitcher), vyajana (fan), vijayanti (a kind of necklace), bher (a kettle-drum) and deepa (a lamp).
- ASHTAMURTI : The eight-formed (bhava, sarva, isan, pasupati, bhima, ugra, mahadeva and rudra), an epithet of Siva. These forms are water, fire, the sacrificer, the sun and the moon, ether, the earth and air.
- ASHTANGA : Eight parts of the body with very profound obeisance is performed like head, ears, mouth, nose, stomach, thighs, and back.
- ASHTANGA YOGA : Yama, niyama, asana, pranayama, pratyahara, dharna, dhyana, samadhi.
- ASHTAPADA : A fabulous animal called Sarabha which had eight legs; an epithet of Siva; a name of the mountain Kailasa.
- ASHTAPHANI : The eight principal serpents like Ananta, Takshaka, Vasuki, Sankhapala, Padma, Karkotaka, Krodha and Kala.
- ASHTAVAKRA : Son of sage Kagola. He was a great sage, well-versed in the Vedas even while he was in his

mother's womb. When his father made mistakes, while reciting the Vedas, the child in the womb would twist his body with pain. As a result, when he was born, there were eight crooks in his body. Hence he is known as Ashtavakra or the man with eight crooks. He gave enlightenment to the saintly king Janaka.

- ASITA : A name of the river Yamuna.
- ASITARAKTA : One of the seven tongues of Agni, god of fire.
- ASIVANA : A particular hell.
- ASROUTA : That which is not sanctioned by the Sruti or Vedas.
- ASTIKA : Serpent Vasuki, the son of the sage Jaratkaru and Jaratkari. He is said to have saved Takshaka from falling into fire at the time of the serpent sacrifice of Parikshita and thus preserved the serpent race; one who believes in God and another world.
- ASTRA : A missile, weapon.
- ASUGANIN : An epithet of the sun-god, Surya.
- ASURA : One of the eight forms of marriage in which the bridegroom purchases the bride from her father. This form is considered mean; enemy of gods.
- ASURA ASTRA : A weapon used by Ravana.
- ASURACHARYA : An epithet of Sukra, the preceptor of the Asuras.
- ASURARAJA : An epithet of Bali, a demon king devoted to Vishnu.
- ASURARIPU : An epithet of Vishnu.
- ASURAS : High divine beings mentioned in the Vedas. Later on they were identified with the demons. The Rig Veda refers to Asuras as spiritual and divine, the term being applied to Indra, Agni and Varuna, as to Ahura of the Zend-Avesta. Subsequently, as enemies of gods, including Daityas and Danavas, as descending from Kasyapa, but not Rakshasas.
- ASURI : A female demon.
- ASUTOSHA : An epithet of Siva.
- ASVAMEDHA : It was a special rite performed by the kings with the aim of expanding their kingdom, obtaining offspring or atoning for a sin.

ASVARAJA	: King of horses like Ucchaisravas.
ASVATTHA	: The holy fig tree.
ASVATTHAMAN	: The only son of Drona, the military preceptor of the Kauravas and Pandavas. He is deathless and in one of the seven Chiranjivis. In the Mahabharata war, when he learnt that his father, Drona was deceitfully killed on the war front, Asvatthaman took revenge by murdering the five sons of Drapudi and also his father's killer, Dhrishtadyumna.
ASVINEYA	: A name of Nakula and Sahadeva, the last two Pandava princes; the two physicians of gods.
ASVINI	: A nymph considered as the mother of Asvins.
ATAPANA	: An epithet of Siva.
ATHARVA	: Name of a certain mythological priest.
ATHARVANA	: A son of Vasistha.
ATMAN	: Eternal self; Brahman; also the sun-god, Surya.
ATREYA	: A descendant of Atri.
ATREYI	: The wife of Atri.
ATRI	: A sage identified with one of the stars of the Great Bear. Said to have sprung from the eyes of Brahma, he is the father of Durvasa, composer of hymns in the Rig Veda. He is the family priest of Yadus and Purus.
AUCCHASRAVAS	: Name of Indra's horse.
AUPAGRASTIKA	: An eclipse.
AURVA	: A son of Urva and the grandson of Bhrigu. He is said to have been born from the thigh and at the persuasion of Pitris to have cursed the Kshatriyas, who persecuted his race, and cast them into the ocean, where it became a being with the face of a horse. Name of the preceptor of Sagara, the emperor of Bharatavrsa.
AUTTANAPADA	: Dhruva, son of king Uttanapada; Polar Star.
AUTTAMI	: The third of the fourteen Manus.
AUTTAREYA	: A name of Parikshit, son of Abhimanyu and Uttara.
AVANEYA	: An epithet of the planet Mars (Mangal), son of the earth.

- AVANTI : The name of a country and its inhabitants, its capital being Ujjayani.
- AVATARA : Incarnation of Vishnu. The three steps He took covered the earth, the atmosphere and the sky. According to accepted incarnations, Prajapati, the Lord of all creations took the form of (1) a boar for the purpose of raising the earth out of the boundless waters; (2) Kurma or tortoise which created the off-spring; (3) Matsya or fish which grew and instructed Manu to build a ship and to resort to him when the flood should rise. When the ship was tied to fish's horns, the fish saved the human race; (4) Narasimha, to deliver the world from the tyranny of Hiranyakasipu; (5) Vamana or dwarf who begged of Bali to give him as much land as he could step over in three paces. His two strides covered earth and sky, but he was generous to leave the infernal regions to Bali; (6) Parusharama, with the axe, came to deliver the Brahmins from the arrogant dominion of Kshatriyas; (7) Rama, for the purpose of destroying Ravana; (8) Krishna, or in his place his brother Balaram, to rid the world of Kamsa's tyranny; (9) Buddha, to spread the message of compassion for all living creatures and righteousness in thought, word and deed for the attainment of Eternal Bliss, and finally, (10) Kalki, the incarnation yet to appear at the end of the Kali or iron age. See Yuga.
- AVICHI : Name of a hell.
- AVYAKTA : A name of Vishnu, Siva, Kama Deva.
- AYONI : A name of Brahma and Siva.
- AYONIJA : A name of Sita, daughter of Janaka.
- AYU : The son of Pururavas and Urvashi and the father of Nahusha.
- BABHRAVI : An epithet of Durga.
- BABHRUVAHANA : Name of a son of Aujuna, king of Mahodaya; adopted by his maternal grand-father, he ruled over Manipur.
- BADARAYANA : An epithet of Vyasa as the author of the Vedanta Sutra.

- BADARAYANI : An epithet of Suka, son of Vyasa.
- BADARIKA : Name of one of the sources of the Ganga and of the hermitage of Nara and Narayana.
- BADARIKASHRAMA: The hermitage of Badarika.
- BAHÜDHARA : The thunderbolt of Indra.
- BAHUDANTAKA : A Treatise on moral philosophy said to have been composed by Indra.
- BAHUKA : A name assumed by king Nala after his transformation into a dwarf following snake-bite.
- BAKASURA : A demon living near Ekachakranagar. Bhima killed him and saved the city from the demon's menace; name of a demon conquered by Krishna; a name of Kubera.
- BALAHAKA : Name of one of the seven clouds which arise at the end of the world.
- BALAKRISHNA : Krishna as a boy.
- BALANCHITA : The lute of Balarama.
- BALAPRASU : A name of Rohini, mother of Balarama or Baladeva.
- BALARAMA : Name of the elder brother of Krishna.
- BALI : An offering of ghee, rice, etc., given to all creatures which is one of the acts of piety to be performed daily. The name of Sugriva's elder brother; the name of the demon king, devotee of Vishnu.
- BALLAVA : Name assumed by Bhima when living at the Palace of Virata. He was also known as Vallava.
- BANA : Name of a demon, son of Virochana.
- BANASUTE : An epithet of Usha, daughter of the demon, Bana.
- BAUDHAYANA : Name of a sage who wrote a Sutra named after him.
- BHA : The planet Venus.
- BHADRA : An epithet of mount Meru.
- BHADRARENU : A name of Indira's elephant.
- BHAGA : One of the twelve suns.
- BHAGADATTA : King of Pragjyotisha. He was known as the friend of Indra and was a man of great character. He fought for Duryodhana and was killed by Arjuna.

The *vaishnava mantra*, charged by *Ankusha*, the elephant-god, would have killed Arjuna but for the timely help by Krishna who bared his chest and made it part of his necklace.

- BHAGVATA : A scripture relating to worship of Vishnu and Krishna; name of one of the eighteen Puranas.
- BHAGIRATHA : Name of an ancient king of the solar dynasty who is said to have brought down the Ganga from heaven to the earth to bring back to life the thousand sons of Sagara who were reduced to ashes by the wrath of Kapila.
- BHAGIRATHI : A branch of the Ganga, she was brought from the Himalayas by Bhagiratha.
- BHAIMI : Another name of Damayanti, wife of king Nala.
- BHAIRAVA : A terrible form of Siva.
- BHAKTA : A devotee.
- BHAKTI : Devotion to personal god, which became a great movement.
- BHALA : An epithet of Siva.
- BHAMA : Name of one of the wives of Krishna. She is known as Satyabhama.
- BHANU : The sun; an epithet of Siva.
- BHANUMATI : Daughter of a Yadava chief who was abducted from her home in Dwaraka during the absence of her father, by the demon Nikumbha.
- BHARADWAJA : A Vedic sage, who listened to the story of Rama as told by Yajnavalkya. He was the father of Dro-nacharya, the preceptor of Pandavas.
- BHARATA : A deity presiding over one of the regions of the world; son of Dushyanta and Sakuntala whose name has been adopted as India's name; son of Dasaratha and Kaikeyi, who refused to ascend the throne of Ayodhya when his step-brother Rama was exiled. Believed to have founded Takshashila and Pushkaravati. The cities were named after his two sons by Mandavi who installed the sons, Taksha and Pushkara as kings.

BHARAVI	: A form of Durga.
BHARGAVA	: A name of Sukra, regent of the planet venus and preceptor of the demons.
BHARGAVI	: An epithet of Lakshmi.
BHASHA	: An epithet of Saraswati, goddess of Speech.
BHASHYA	: A commentary which explains Sutras word by word.
BHASMAPRIYA	: An epithet of Siva.
BHAVA	: Another name of Siva.
BHAVANA	: An epithet of Siva.
BHAVANI	: Another name of Parvati, wife of Siva.
BHAVANIGURU	: An epithet of the Himalayas.
BHAYANAKA	: An epithet of Rahu.
BHAYA VYUHA	: A particular array of an army when threatened with danger from all sides.
BHIDRA	: Indira's thunderbolt.
BHIDRAKA	: See Bhidra.
BHIMA	: An epithet of Siva; name of the second Pandava prince.
BHIMANADA	: Name of one of the seven clouds which spring up at the end of the world.
BHIMARATHI	: The night of the seventh day of the seventh month of the seventy-seventh year of a man's life.
BHISHMA	: A character from Mahabharata, who is considered to be the model of self-denial, devotion and fidelity which remained unsullied till the last. Son of king Santanu, he gave word that he would not marry or produce children so that his old father could marry young Satyavati. When Santanu died, Bhishma had the elder step-brother placed on the throne. He soon died. Then Bhishma had the second brother, Vichitravirya, ascend the throne. Bhishma got the two daughters of the king of Kashi marry Vichitravirya. He died issueless, and Bhishma became the protector of the two widows. Now Bhishma arranged that Satyavati's earlier son Vyasa look after the line. The two children born to him were

Pandu and Dhritarashtra. Bhishma brought them up at Hastinapur. Their children were Pandavas and Kauravas. He laid down rules for mitigating horrors of war. Unwilling to fight Arjuna, he was cajoled by Duryodhana. Arjuna's darts and Sikan-din's arrows pierced his entire body. When he fell from the chariot, his body rested on a couch of darts. He had the power to fix his date of death. He lasted thus fifty-eight days.

- BHISHMA
PANCHAKA
BHIMSHMAKA : The five days from the eleventh to the fifteenth of the first of Kartika month, sacred to Bhishma.
- : King of Vidarbha. He had five sons, including Rukma and the only daughter, Rukmani who was eloped by Krishna from Kundinarpura, the capital of Vidarbha, and married in Asura form of marriage.
- BHOGAVATI : An epithet of the Ganga of the lower world; an epithet of the city of snakes in the lower regions.
- BHOJAKATA : The city built by king Rukma, brother of Rukmini and son of Bhishmaka after he was defeated by Krishna.
- BHOJAPATI : An epithet of Kansa.
- BHRATRUDWITIYA : The second day of the first of Kartika when sisters entertain their brothers in consequence of Yamuna once having entertained her brother Yama on that day.
- BHRIGU : Son of Brahma, adopted by Siva, he was one of the progenitors of the human race and of the seven sages. An ancestor of Parashurama, he rescued sage Agastya from the tyranny of king Nahusha. When Bhrigu cursed Nahusha, he was turned into a serpent.
- BHRINGI : An attendant of Siva.
- BHUKASYAPA : An epithet of Vasudeva, Krishna's father.
- BHUMI : The planet earth.
- BHUMIJE : An epithet of Sita, daughter of Janaka.
- BHUR : The first of the three mystical syllables uttered by a Brahmin while chanting Gayatri mantra.
- BHUSWARGA : An epithet of the mountain Meru.

- BHUTA** : An epithet of Siva; an element of creation. The elements are *prithvi*, *ap*, *tejas*, *vayu* and *akasa*.
- BHUTA YAGNA** : An oblation to all created beings. One of the five daily sacrifices.
- BHUVAS** : Name of the world immediately above the earth.
- BIBHATSU** : One who shrinks from doing an unworthy act; an epithet of Arjuna.
- BIJAMANTRA** : The mystic syllable with which a mantra begins.
- BILA** : An epithet of Uccharisravas, the horse of Indra.
- BILVA** : A species of tree. Its leaves and fruits are offered to Siva.



- BRAHMA** : The creator; He with Vishnu, the Preserver and Siva, the Destroyer, forms the Trinity, which in fact, are the forms of manifestations of the Formless and the Attributeless.
- BRAHMACHARIN** : A person in the first period of his life, from the time of his investiture with the sacred thread.
- BRAHMANAKA** : Name of a country inhabited by warlike Brahmins.

- BRAHMANAS : Name of certain Vedic works which contain the Brahmana portion of the Veda.
- BRAHMAHUTA : One of the five daily sacrifices consisting of the performance of the rites of hospitality.
- BRAHMA PURANA : One of the eighteen puranas.
- BRAHMAPUTRA : A son of Brahma; name of a male river which rises in the Himalayas and joins Ganga before falling into the Bay of Bengal.
- BRAHMASTRA : A missile gifted by Brahma to Rama. With the help of this weapon, Rama killed Ravana.
- BRAHMAVARTA : Name of the areas lying between the rivers Sarasvati and Drishadvati.
- BRIHADARANYA : Name of a celebrated Upanishad forming the last six chapters of the Satpatha Brahmana.
- BRIHADASWA : A great sage who consoled the Pandavas, when they were bemoaning their plight in the forests, by narrating them the story of Nala.
- BRIHADRATHA : King of Magadha and father of Jarasandha.
- BRIHANNALA : The assumed name of Arjuna who spent his time in Virata's court teaching dance, instrumental and vocal music to princess Uttara, daughter of Virata, and other ladies.
- BRIHASPATI : The preceptor of the gods. Son of Angirasa, he is the author of several religious works. He is extremely wise, eloquent and pious. He now lives transformed as the planet Jupiter.
- CHADURANGA : An entire army set up, including fort, cavalry, elephants and chariots.
- CHAGAVAHANA : An epithet of Agni, the fire-god.
- CHAGMUKHA : An epithet of Kartikeya.
- CHAIDYA : A name of Sisupala.
- CHAITRARATH : Name of the garden of Kubera.
- CHAKRA : A sharp circular missile weapon, a disc (as applied to the disc of Vishnu).

CHAKRAPANI	: An epithet of Vishnu.
CHAKRATIRTHA	: Name of a holy place.
CHAKRAVALA	: A mythical range of mountains supposed to encircle the orb of the earth like a wall and to be the limit of light and darkness.
CHAKRAVARTIN	: An absolute ruler whose dominion extends as far as the ocean.
CHAKRAVYUHA	: A circular array of troops.
CHAKSHAS	: An epithet of Brihaspati, preceptor of gods.
CHALA	: Lakshmi, the goddess of wealth.
CHAMARA	: Bushy tail of a deer, used for fanning; insignia of royalty.
CHAMASA	: A vessel used at Yajanas for drinking the soma juice.
CHAMUNDA	: An emanation of goddess Durga, sent forth from her forehead to encounter the demons Chanda and Munda. After killing them, she took their heads to Durga, who named her Chamunda.
CHANDALAS	: Outcastes.
CHANDI	: Another name of Parvati, wife of Siva. She resides at Mahakala near Kailasa.
CHANDIKAYAN	: A temple in Mithila where Sita worshipped.
CHANDRAHASA	: The sword of Ravana, presented by Siva.
CHANDRAMUDRA	: A form of Durga; See Chamunda.
CHANDRA VAMSA	: The lunar race of kings, the second great line of Kshatriya dynasties.
CHAPALA	: Lakshmi, the goddess of wealth.
CHARANA	: A school or branch of any of the Vedas.
CHARUDHANA	: Sachi, Indra's wife.
CHARVAKA	: A philosopher in ancient India. He was an atheist and controverted in a powerful manner the existence of heaven and hell after death.
CHARVI	: Wife of Kubera.
CHATURDANTA	: An epithet of Airavata, the elephant of India.
CHATURTHA-SARMA	: The fourth stage of a Brahmin's religious life, Sannyasa.

- CHATURVARNA : The four classes or castes of the Hindus, viz., Brahmin, Kshtriya, Vaishya and Sudra.
- CHAYAGRAHI : Name of the she-demon who tried to prevent Hanuman's flight over the sea on his way to Lanka.
- CHEDIRAJA : A name of Sisupala, king of the Chedi country.
- CHHAYA : A name of a wife of the Sun-god, Surya, the mother of Sani, Saturn; an epithet of Durga.
- CHIDAKA : Indra's thunderbolt.
- CHIRANJIVI : A long-lived one; an epithet of the celebrated seven persons, Asvatthaman, Bali, Vyasa, Hanuman, Vibhishana, Kripa and Parusarama.
- CHITRAGUPTA : One of the beings in Yama's world recording the vices and virtues of mankind.
- CHITRALEKHA : The name of a nymph adept in painting and magic. She was a confidante of Usha.
- CHITRARATHA : Name of a Gandharva king. He defeated Duryodhana and his army in the forest where Pandavas lived.
- CHITRASIKHANDIN : A name for the seven sages, Maricha, Angirasa, Atri, Pulasya, Kratu, Gautama and Vasista.
- CHITTA : Mind-stuff in the yogic doctrine.
- CHOWRIE : Bushy tail of a deer, used for fanning; insignia of royalty.
- DADHICHASTHI : Indra's thunderbolt.
- DADHICHI : Name of a sage, who gave his bone to Indra for the destruction of demons.
- DADHIMUKHA : Name of a serpent.
- DAHANAPRIYA : An epithet of Swaha, wife of Agni.
- DAITYAPATI : An epithet of Hiranyakasipu.
- DAITYAS : The race of demons and giants who interfered with gods' Yajanas.
- DAIVA : One of the eight forms of marriage in which the daughter is made over at a ceremony by the officiating priest.

- DAIVAYUGA : A yuga of the gods, consisting of 12,000 divine years.
- DAKSHA : Said to represent the spiritual force in the universe, he is the son of Brahma. Siva married Uma, one of his daughters, Moon married 27 of the others. He is one of the prajapatis, or lords of creation. When he insulted Siva at a ceremony, the latter killed him; also the name of the bull of Siva.
- DAKSHAYANI : One of the 27 lunar mansions; name of Aditi, wife of Kasyapa and mother of the gods; an epithet of Parvati; the lunar constellation, Revati.
- DAKSHINAPATI : An epithet of Yama.
- DALMI : A name of Indra.
- DAMARU : A sort of small drum shaped like an hour-glass usually carried by Kapalikas; the drum used by Siva.
- DAMAYANTI : Daughter of Bhima of Vidarbha, she was in love with Nala, king of Nishadha, through reports of his looks, virtue and knowledge. Indra, Agni, Varuna and Yama attended the swayamvara in the guise of Nala, but she recognised him and married him. Kali, who arrived late, conspired with Nala's brother, Pushkara, to take advantage of Nala's weakness for gambling. Nala lost all and went to forests. He left Damayanti, and after wanderings, served the king of snakes. He was bitten, rescued from curse, but became a dwarf. In this state at Damayanti's second Swayamvara, she recognised him and they were united again. He again played dice and defeated Pushkara, and regained his empire. It is a story of true love.
- DAMBHA : The thunderbolt of Indra.
- DAMODARA : Another name of Krishna.
- DANA : Gift.
- DANAPATI : Another name of Akrura, a friend of Krishna.
- DANAVA : A demon or a Rakshasa.
- DANAVAGURU : An epithet of Sukra, the preceptor of demons.
- DANDA : The staff carried by a Sannyasin.

DANDAKA	: Extensive forest between the Vindhya and the Godavari river.
DANDAPANI	: An epithet of Yama.
DANU	: Name of a daughter of Daksha, who was the wife of Kasyapa and mother of Danavas.
DARPABHUSHANA	: Name of the court of Kamadeva, god of love.
DARPAKA	: Another name of Kamadeva, the god of love.
DASANANDINI	: An epithet of Satyawati, mother of Vyasa.
DASAVATARA	: See Avataras.
DASHRATHA	: King of Kosala, with his capital at Ayodhya, or Avadh. Descendant of Raghu and Dilipa, he was the father of Rama, the hero of the Ramayana.
DASRA	: The twin Asvins, the physicians of gods.
DASRASU	: Wife of Sun and mother of the Asvins.
DATTA	: One of the twelve kinds of sons in Hindu law.
DATTATREYA	: A saint with attributes of Brahma, Vishnu and Siva. He was the son of Atri and Anasuya.
DEVADASI	: A female devoted to the service of a temple; a female employed as a dancer in a temple.
DEVADATTA	: Name of the conch-shell of Arjuna.
DEVADHIDEVA	: An epithet of Siva.
DEVADUNDUBHI	: A divine drum.
DEVAKI	: Mother of Krishna, sometimes called the incarnation of Aditi.
DEVAMANI	: The jewel of Vishnu, Kaushthubha.
DEVANADI	: An epithet of the river Ganga.
DEVAPURI	: An epithet of Amarvati, the city of Indra.
DEVARANYA	: The garden of gods, the Nandana.
DEVARAJA	: King of gods, another name of Indra.
DEVAJNA	: An epithet of Brihaspati, preceptor of gods.
DEVARSHI	: An epithet of Narada.
DEVAS	: Gods, celestial beings.
DEVASABHA	: Sudharma, the assembly of gods.
DEVASENA	: Wife of Kartikeya.

DEVASILPIN	: An epithet of Visvakarma.
DEVASUNI	: An epithet of Sarama, the divine female dog.
DEVASVA	: An epithet of Uchchiravas, the horse of Indra.
DEVATARU	: A tree of paradise. The other trees are Mandara, Parijata, Santana, Kalpa and Harichandana.
DEEPAVALI	: Lamp-festival held on the day of new moon in Asvina.
DEEPAK	: An epithet of Kamadeva, the god of love.
DEERGHASATRA	: A long-continued Soma sacrifice.
DEERGHATAPAS	: An epithet of Gautama, husband of Ahalya.
DEVAYANI	: Daughter of Sukra, she married Yayati, gave birth to Yadu and Turvasu. When Yayati took her companion Sarmishta as a wife, she left him. Yayati came under a curse from Sukra. Sarmishta's youngest son, Puru succeeded his father and became the ancestor of Pandavas.
DEVENDRA	: An epithet of Indra and Siva.
DEVI	: An epithet of Durga, Saraswati and Savitri.
DEVAYUGA	: The first of the four ages of the world (in Hindu mythology), kritayuga.
DHANANJAYA	: An epithet of Arjuna.
DHANURVEDA	: That part of the four Upavedas which deals with archery.
DHANVANTRI	: Name of the physician of the gods. He was produced at the churning of the ocean with a cup of nectar in his hand.
DHARA	: The king of the tortoises, Vishnu in his second incarnation or Kurmavatar.
DHARANA	: The Himalayas, king of mountains.
DHARANI	: An epithet of planet Mars and of the demon, Narka.
DHARANIDHARA	: An epithet of Sesha, the divine serpent, holding the globe on its head.
DHARANIJA	: An epithet of Sita, daughter of Janaka and wife of Rama.
DHARMA	: An epithet of Yama, the god of death. The prescribed course of conduct.

- DHARMAGRANTHI** : The assumed name of Nakula, who acted as a stable-keeper in Virata's court.
- DHARMAPUTRA** : An epithet of Yudhishtira.
- DHARMARAJA** : An epithet of Yama, the god of death; another name of Yudhishtira, the first Pandava prince.
- DHARMATMA** : Embodiment of righteous conduct.
- DHARMAVAHANA** : An epithet of Siva; a buffalo, the vehicle of Yama.
- DHARMAVYADHA** : A butcher of Mithila who led a good life and with devotion served his parents.
- DHAUMYA** : Yudhishtira's priest.
- DHENUKA** : Name of a demon, killed by Balarama.
- DHIRA** : An epithet of king Bali.
- DHISHANA** : An epithet of Brihaspati, preceptor of the gods.
- DHISHNYA** : An epithet of Sukra, the preceptor of the demons.
- DHRISHTA** : Son of Drupada and brother of Draupadi. In the battle, he was appointed commander-in-chief of the Pandava forces. When his father, Drupada was killed by Drona, he vowed to take revenge. He fulfilled his vow and killed Drona but was later murdered by Drona's son, Asvatthaman.
- DHYUMNA**
- DHRUVA** : Son of Uttanapada and grandson of the first Manu.
- DHRUVATARA** : The polar star.
- DHURJATI** : An epithet of Siva.
- DIGAMBRA** : An epithet of Siva.
- DIGDINAGA** : An elephant presiding over a quarter of the compass.
- DIKSHA** : Consecration for a religious ceremony.
- DIKSHITA** : A priest engaged in a ceremony preliminary to a sacrifice; an appellation affixed to the name of the person who or whose ancestors may have performed the Jyotishtoma sacrifice.
- DILIPA** : The great-grandfather of Rama, he is of the line of the Raghus of the solar dynasty.
- DINATMAJA** : An epithet of Sani, Karna and Sugriva.
- DIPTAGNI** : An epithet of Agastya.
- DIPTAKIRTI** : An epithet of Kartikeya.

- DITI : Name of a daughter of Daksha, wife of Kasyapa and mother of the rakshasas or demons.
- DIVASPATI : An epithet of Indra.
- DIVYA : An epithet of Yama.
- DIVYASTRI : A divine woman, an apsara.
- DRAUPADI : Daughter of king Drupad of Panchala, she was a damsel of dark complexion and great beauty. In the swyamvara, her hand was won by Arjuna, one of the five Pandu brothers, who reported to Kunti, his mother, that they had a great acquisition. Mother, Kunti said they must all share it. Thus came the decision that she became the wife of all the five. In the great game of dice that Yudhishtira played with Kauravas, he lost all his kingdom, his brothers, himself and Draupadi. She was now a slave girl, and was being ordered about. When she asserted, she was abused and insulted, and her garments torn. Krishna took compassion and saw that her garment (saree) was restored as fast as it was being pulled. Along with the Pandavas, she went into exile, and shared their adventures and experiences. After the Mahabharata war, she accompanied them to the Himalayas and was the first to fall and die on the journey.
- DRONA : Son of Bharadwaja, he got a son named Ashvattaman. Drona, also called Dronacharya, taught military strategy and arts to Pandavas and Kauravas. Arjuna was the ablest of all his disciples. Drona fought on the side of Kauravas and became the commander-in-chief and killed Drupada. When told that his son had been killed, he became nervous and laid down the arms. He was thus slain.
- DRUHANNA : An epithet of Brahma.
- DRUMA : A tree of paradise.
- DRUPADA : King of Panchala and father of Drupadi, the heroine of Mahabharata. Drupada and a friend, later turned enemy, in Dronacharya, who slew him.
- DUGDHA : The ocean of milk, one of the seven oceans.
- SAMUDRA

- DUNDI : An epithet of Ganesa.
- DUNDA : A name of Vasudeva, Krishna's father.
- DUNDUBHI : A giant slain by Vali. When Sugriva showed to Rama the skeleton of this giant to convince him of the strength of Vali, Rama kicked it slightly and cast it many miles way: a kind of kettle drum; an epithet of Krishna.
- DURGA : Consort of Siva, she is the embodiment of Shakti, or power; she is represented with ten arms. Her mount is the lion and she thrust a spear into the demon Mahishasura. Warlike, she is worshipped especially in eastern India as the mother who triumphs over evil at Dussehra time. Also known as Parvati, Uma and Sati.
- DURJAYA : A demon; a brother of Duryodhana.
- DURVASA : A hot-tempered sage who cursed god Indra, as also Shakuntala, and reduced his own wife to ashes.
- DURYODHANA : The eldest son of king Dhritarastra and leader of Kaurava princes in the Mahabharata war. He was a great warrior. He had given affront to Draupadi, and Bhima had taken a vow to smash Duryodhana. In the war, Bhima in fact did this, and Duryodhana fell. He still thirsted for the blood of Bhima and Ashvatthama, killing five young Pandava princes, placed the head of one of them into the hands of the dying Duryodhana. He pressed it hard and felt he had been misled. He reproached Ashvatthama for the horrid deed in slaying the harmless youth.
- DURMARSHANA : One of the brothers of Duryodhana.
- DURMUKHA : A brother of Duryodhana.
- DUSHALA : Sister of Duryodhana, married to Jayadratha.
- DUSHANA : A demon, brother of Ravana and Surpanakha.
- DUSHASANA : One of the hundred sons of Dhritarastra. He was bold, chivalrous but wicked. He dragged Draupadi into the assembly by her hair and was trying to strip her off every clothing. Exasperated by this act of indignity, Bhima then and there announced publicly his resolution to drink the blood of Dushasana, which he accomplished during the battle.

- DUSHKALA : An epithet of Siva.
- DUSHYANTA : Father of the emperor Bharata. Once while he was hunting in the forest, he happened to see the beautiful Shakuntala, the adopted daughter of sage Kanva. He at once married her by the Gandharva rite. Leaving her there, he returned to his capital. After a time, Shakuntala delivered of a son and was sent to him with the child. The king under a spell of curse denied all knowledge of having ever seen her. He was upbraided by a heavenly voice and he admitted her with the son. They reigned happily to a good old age and then installed their son, Bharata on the throne and retired to the forests.
- DUSSEHRA : The last day of the celebration of Ramalila or the dramatic presentation of the Ramayana, marking the victory of good over evil.
- DWAIDHIBHAVA : One of the six military tactics.
- DWAIMATVARA : An epithet of Ganesa and Jarasandha.
- DWARAKA : Name of the capital of Krishna.
- DWRAKADHISHA : An epithet of Krishna.
- DWIAPAYANA : Island-born; an epithet of Vyasa.
- DWIJA : Twice-born; a Brahmin.
- DWIJADVAPAR : Name of the third of the four yugas or ages of the world.
- DWIJANSU : The epithet of the planet Jupiter.
- DWIPA : An island; a division of the terrestrial world. Numbering variously, these are situated round the mountain Meru. India is described as Jambudwipa.
- DYUTAPURNIMA : The full moon day in the month of Asvina, which is spent in games of chance in honour of Lakshmi, the goddess of fortune.
- EKACHAKRA : The one-wheel vehicle of sun-god; name of a demon, who was the son of Danu; a town occupied by the demon Baka. After escape from the fire

- ravaged palace built of lac, the Pandavas stayed here. Bhima, one of the Pandavas, killed this demon and rid of the town of Baka's menace.
- EKADANTA : An epithet of Ganesa, the god with one tusk. The other tusk was stolen by his brother, Kumara.
- EKADASI : The eleventh day of the fortnight; on that day, religious-minded persons observe complete fast. King Rukmangada was famous for observing this strictly.
- EKAKUNDALA : An epithet of Kubera, Balabhadra and Sesha.
- EKALAVYA : Foster son of Hiranyadhanu, a hunter. When Drona refused to take him as his disciple, Ekalavya made a clay model of Drona and treated it as his preceptor and practised archery. When the Pandava and Kaurava princes heard that he had become matchless in the art of archery, Drona demanded the right hand thumb of Ekalavya as the gift (gurudakshina). In the war, he fought on the Kaurava side and was slain by Krishna. His son Ketumanta was killed by Bhima. (b) Grandson of Devasravas, he was exposed in infancy and brought up among the Nishadas, of whom he rose to be a king. He assisted in a night attack on Dwarka and was eventually killed by Krishna who hurled a rock at him.
- EKALINGA : An epithet of Kubera.
- EKAPATNI : The man who has only one wife and has no relations with other women. Rama observed this rule strictly and incurred the wrath of Surpanakha, the sister of Ravana.
- EKAVALI : Name of a daughter of king Raibhya.
- EKSHUMALINI : The name of a river.
- ELADHARA : An epithet of Siva.
- ELAPATRA : King of Serpents, son of Kasyapa and Kadru.
- ENADHARA : The person who wears a symbol of deer; an epithet of moon.
- ESWARA : Another name of Siva.

GA	: An epithet of Ganesa.
GABHISTI	: An epithet of Svaha, wife of Agni.
GABHISTIMAT	: One of the seven divisions of Patala, the nether world.
GADADHRA	: An epithet of Vishnu who has a mace in the right hand.
GADHIN	: An incarnation of Indra born as the son of king Kusamba. He was the father of the celebrated royal sage, Visvamitra.
GAGANAGRA	: The highest heavens.
GAGANASPARSANA	: Name of one of the eight winds or Maruts.
GAJA	: Name of a demon killed by Siva. He is also called Gajari; an epithet of Airavata, the elephant of Indra.
GAJENDRA	: An epithet of Airavata, the elephant of Indra.
GALAVA	: Name of a sage, a pupil of Visvamitra.
GANACHALA	: Another name of mountain Kailasa which is considered to be the residence of Ganesa.
GANAKARA	: An epithet of Bhima.
GANANATHA	: An epithet of Siva and Ganesa.
GANAPATI	: Another name of Ganesa.
GANAS	: A troop of demi-gods considered as Siva's attendants under the superintendence of Ganesa.
GANDAKI	: Name of a river where Salagramas are found.
GANDAMADANA	: A name of a particular mountain to the east of Meru.
GANDNARA	: Name of a country and its rulers.
GANDHARAVA	: Celestial singers, dancers and actors. They are the most handsome of beings.
GANDHARAVA VIVAHA	: One of the eight forms of marriage in which the marital relation proceeds without ceremonies and without consulting relatives; a love marriage.
GANDHARI	: Daughter of king Subala of Gandhara, she married Dhritrashtra. Her husband was blind and she too blindfolded herself to be like him. Both perished in a forest fire. For her hospitality to Vyasa, he asked her for a boon and she asked for a 100 sons. After

pregnancy lasting two years, she gave birth to a lump of flesh. Vyasa divided it into 101 pieces and placed in jars. In due course, Duryodhana was produced, but with such fearful portents that Dhritrashtra abandoned him. A month later 99 sons and a daughter Dushala came forth.

GANESA

: Son of Siva and Parvati. He is the god of wisdom and good luck and the remover of obstacles. He has the elephant's head and his transport is a mouse. In a combat with Parasurama, one of his tusks was broken, hence he is called Ekadanta. There are various stories about his getting an elephant head. He is said to have written the Mahabharata at the dictation of Vyasa.

GANGA

: The most sacred river in India. Ganga, the deity presiding over the river was cursed by Brahma and came down to earth and became the first wife of king Santanu. She bore to him eight sons, of whom the youngest was Bhishma. See Bhagirath and Jahnu.

GANGADHARA

: Another name of Siva.

GANGADWARA

: The place where the river Ganga enters the plains, Haridwar.

GANDIVA

: Name of the bow of Arjuna, presented by Soma to Varuna, by Varuna to Agni, and by Agni to Arjuna.

GARGA

: Name of a sage, one of the sons of Brahma.

GARUDA

: Son of Kasyapa and Vinata, daughter of Daksha. He is the king of birds—a big, bright, fierce and fiery bird whom Vishnu rides. He is said to have stolen Amrita (nectar) from the gods in order to exchange it with the freedom of his mother from Kadru. Indra discovered the theft and waged a fierce battle. The Amrita was recovered, but Indra was worsted and his thunderbolt smashed.

GARUDAGRAHA

: An epithet of Aruna, the charioteer of the sun-god.

GARUDASTRA

: A missile presided over by Garuda.

GARUDA VYUHA

: Name of a particular military array.

GARULA

See Garuda.

- GARUT : Another name of Garuda.
- GAURI : Another name for Parvati, wife of Siva, and mother of Kartikeya and Ganesa. Also, a young girl eight years old. The name of Varuna.
- GAUTAMA : A sage among the Saptarsis, he cursed his wife Ahalya and turned her into stone. (See Ahalya.) His son Satananda acted as high-priest at the wedding of Sita with Rama. Gautama was so named because when he was born there was such brilliance that the surrounding darkness was removed (Gau—light rays, Tamas—darkness). Once he did penance for sixty thousand years and when Kala, the god of death, appeared before him, Gautama received him well and sent him away.
- GAUTAMI : Another name of Krpi, wife of Drona; also a river.
- GAYA : Name of a demon; a pilgrim place where the stone carving of Vishnu's foot is worshipped.
- GAYATRI : The most sacred verse of the Rig Veda.
- GHATASAMBHA : An epithet of the sage, Agastya.
- GHATOTKACHA : Son of Bhima by rakashasi Hidamba. He was killed by Karna with the fatal lance that he had obtained from Indra.
- GHORA : An epithet of Siva.
- GIRIJA : Another name of Parvati, daughter of Himalaya; also another name of Ganga.
- GIRIKANTAKA : Indra's thunderbolt.
- GIRINDRA : An epithet of Siva.
- GIRIRAJA : King of mountains, Himalayas.
- GIRISHA : An epithet of Siva and also Himalayas.
- GIRISUTA : Another name of Mainaka mountain.
- GIRISUTE : Another name of Parvati.
- GIRITANAYA : An epithet of Ganesa and Kartikeya.
- GODAVARI : A sacred river which rises near Nasik and joins the Bay of Bengal.
- GODHULI : The time when cows raise up the dust of the earth while returning home; evening or twilight.

GOKULA	: Name of the town where Krishna was brought up.
GOLA	: An epithet of Durga.
GOPALA	: An epithet of Krishna as a cowherd.
GOVARDHANA	: The celebrated hill in the region near Mathura which was lifted by Krishna to protect the people from Indra's wrath, which appeared as devastating rain.
GOVINDA	: Another name of Krishna.
GRANTHIKA	: The name assumed by Nakula when living incognito at the palace of Virata.
GRIDHRARAJA	: An epithet of Jatayu, the bird king of Ramayana.
GUHA	: An epithet of Kartikeya; the Nishada king who acted as a boatman and carried Rama, Sita and Lakshmana on their way to the forests.
GUHAKA	: Name of a class of demi-gods who, like the Yakshas, are attendants of Kubera and guardians of his treasures.
GURU	: Preceptor; name of Brihaspati, the preceptor of the gods; an epithet of Drona, the teacher of Pandavas and Kauravas.
GURUDAKSHINA	: Gift given to a spiritual preceptor.
HAHA	: Name of a Gandharva, son of Kasyapa Prajapati.
HAIHAYA	: Founder of Haihaya Dynasty, he became a Brahmin by choosing sage Bhrigu as his preceptor.
HAIMAVATA	: A region north of the Himalayas made famous in the Puranas.
HAIMAVATI	: An epithet of Parvati and Ganga.
HALAHALA	: A sort of poison, produced at the churning of the ocean, which was swallowed by Siva. Hence he is also described as Nilakantha and Vishakantha.
HALAYUDHA	: Another name of Balarama, who weilds the plough as his weapon.
HANSA	: A Swan: the bird is also the vehicle of Brahma; an epithet of Brahma, Siva, Vishnu.
HANUMAN	: Counsellor of Sugriva, brother of Vali, king of monkeys. He arranged a meeting between Sugriva

and Rama. Son of the wind-god, Maruta, Hanuman could fly or leap across ocean, assume any shape, was invincible and yet remained unaware of his powers. A model devotee of Rama, he is worshipped throughout India.

- HANUMAN : Insignia of Arjuna.
 DHWAJA
- HARA : Another name for Siva.
- HARANETRA : Siva's eye.
- HARI : Another name for Vishnu.
- HARIDASA : Worshipper of Vishnu.
- HARIDINA : A particular day sacred to Vishnu.
- HARIHARA : A particular force of deity consisting of Vishnu and Siva conjointly.
- HARIHETI : The disc or chakra of Vishnu.
- HARIDRAGANESA : A particular form of Ganesa.
- HARIDWAR : A holy place where the Ganga enters the plains.
- HARISANKIRTANA : The act of repeating the name of Vishnu.
- HARISCHANDRA : A king of the solar dynasty, he is famous for his great liberality, truthfulness and uprightness of conduct. Owing to a quarrel between Vasistha and Visvamitra, the latter put the character of Harischandra to an extremely severe test. The king stood the trial admirably adhering to his word to the last though he had to sell off his wife and son and subsequently his own self only to find himself called upon to put his wife to death. He was in consequence elevated to heaven.
- HARISUTA : Another name of Arjuna.
- HARIVAHANA : Garuda, the bird vehicle of Vishnu.
- HARIVASARA : Vishnu's day, namely, the eleventh day of lunar fortnight.
- HARSHANA : An epithet of one of the five arrows of Kama Deva, the god of love.
- HASTIMALLA : A name of Airavata, Indra's elephant.

- HASTINAPURA : Name of a city founded by Hastina. It formed the central scene of action in the Mahabharata. It is in the Delhi region.
- HATHA YOGA : A particular mode of yoga.
- HAVANA : The act of offering an oblation, prayer.
- HAYAVAHANA : An epithet of Kubera.
- HEMADRI : An epithet of Sumeru mountain.
- HEMAN : Another name of Sumeru mountain; an epithet of Garuda, Brahma and Vishnu.
- HEMANTA : One of the six seasons, comprising of Marghasirsha and Pausha.
- HERAMBA : A name of Ganesa.
- HIDAMBA : Name of a demon killed by Bhima.
- HIDAMBI : Wife of Bhima, and sister of the demon, Hidamba.
- HIMALAYA : The Himalaya mountains.
- HIMAPURA : Another name of Oshadhiprastha, the capital of Himalaya.
- HIMASUTA : The mountain Mainaka.
- HIMASUTE : An epithet of Parvati.
- HINSRA : A name of Bhima and Siva.
- HIRA : An epithet of Siva; Indra's thunderbolt; an epithet of Lakshmi.
- HIRANYAGARBHA : The golden egg, the first male formed by the undiscernible eternal. First cause in a golden egg resplendent as the Sun.
- HIRANYAKASIPU : A demon who obtained from Siva the sovereignty of three worlds for a million years. He persecuted his son Prahlad for his devotion to Vishnu who killed him in half-man-half-lion form.
- HIRANAYAKSHA : This demon was the son of sage Kasyapa and Diti. He was the brother of Hiranyakasipu. He was slain by Vishnu in the Varaha Avatar. He married Rishbhanu and begot her several sons like Sakuni, Sambara and others.
- HOLI : The spring festival during Phalguna month.

- HOMA : A sacrifice in general; offering oblations to the gods into consecrated fire.
- HRIDIKA : Name of a Yadava King.
- HRISHIKESA : An epithet of Vishnu or Krishna.
- HUHU : Name of a Gandharva.
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- IBHA : An elephant.
- IBHANANA : An epithet of Ganesa.
- IHVALA : One of the five stars at the head of Mrigasiras.
- IJYA : An epithet of Brihaspati, the preceptor of gods.
- IKSHUDA : The name of a river.
- IKSHUMALINI : The name of a river.
- IKSHUVAKU : Son of Manu, he was the founder of the solar dynasty that ruled Ayodhya. He was born from the nostrils of Manu when he sneezed.
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- ILA : Name of the wife of the planet Budha (Mercury).
- INDIRA : An epithet of Lakshmi, wife of Vishnu.
- INDIRAVARA : An epithet of Vishnu.
- INDRA : Chief of the Vedic gods. He is associated with thunder and rain. He removes drought and darkness. About 250 verses in the Rig Veda mention him. The name is mentioned in the *Zend Avesta* also. He rides the elephant, Airavata and his chief weapon is thunder. He is also the war-god riding a golden chariot. He fought demons and other enemies. He lives in a paradise among gods, Gandharvas and Apsaras (musicians and nymphs) and is thousand-eyed. Subsequent Puranic literature makes him subordinate to the Trinity of Brahma, Siva and Vishnu. Indra being the rain-god, clouds are his servants.
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- INDRACHAPA : Indra's bow.
- INDRADHANUS : See Indrachapa.
- INDRAGURU : An epithet of the preceptor of Indra, Brihaspati.
- INDRAKILA : The name of a mountain.
- INDRAKUNJARA : The name of the elephant of Indra, Airavata.

INDRAKUTA	: The name of a mountain.
INDRALIKA	: A mountain in Himalayan ranges.
INDRANI	: Another name of the wife of Indra, Sachi.
INDRANUJA	: An epithet of Vishnu.
INDRAPUROHITA	: An epithet of the preceptor of gods, Brihaspati.
INDRAPRA-HARANA	: Indra's weapon, the thunderbolt.
INDRAPRASTHA	: Name of a city on the river Yamuna. (the present day Delhi).
INDRASATRU	: One whose enemy is Indra, Vritra. According to a legend, Vritra whose father intended him to become the destroyer of Indra but who, owing to a mistake in the accent, was ultimately killed by Indra.
INDRASENANI	: The leader of Indra's armies, Kartikeya.
INDRASUTA	: Son of Indra, name of the monkey-king, Vali; a name of Arjuna; a name of Jayanta, son of Indra.
INDRAYUDHA	: Indra's weapon, the rainbow.
INDRIYA	: An organ of sense; there are two kinds of <i>indriyas</i> , sense of knowledge— <i>jnanendriya</i> and sense of work— <i>karmendriya</i> .
INDU	: The moon.
INDUBHRUTA	: An epithet of Siva.
INDUMATI	: Daughter of Raja Bhoja, the king of Vidarbha. She married Aja, the grand-father of Rama. After giving birth to Dasaratha, she, while in the summer grove with her husband, dropped dead by the touch of a garland of celestial flowers.
INDUPUTRA	: An epithet of the planet Budha, Mercury.
INDUSEKHAR	: An epithet of Siva.
INGUDI	: A tree, the juice of which is used for matting the hair. Rama and Lakshmana used this juice to mat their hair while in the forest.
IRAVAN	: A son of Arjuna by his Naga wife. He was killed in the battle on the eighth day of Mahabharata war.
ISHA	: The month, Asvina; an epithet of Siva, Durga.

ISHAPURI	: Another name for Varanasi.
ISHASAKHA	: A name of Kubera, lord of riches.
ISHANA	: An epithet of Siva and Vishnu.
ISHI	: An epithet of Durga, Siva's wife.
ISHMA	: An epithet of the god of love, Kama Deva.
ISHWARA	: An epithet of Siva.
ISHWARI	: An epithet of Durga.
ITIHASA	: A tradition recognised as a proof by the Pauranikas or mythologists.
JABALI	: A sage who out of love for Rama, tried to prevent him from going to forest by asking him to disobey his father's orders.
JAGADAMBIKA	: Another name of Durga.
JAGADISHA	: Lord of the universe, the supreme deity.
JAGANNATHA	: Lord of the world. A particular form of Vishnu, he is worshipped in eastern India. Puri, in Orissa, is his great seat of worship. Formed out of the bones of Krishna at the instance of Vishnu by Vishwakarma, the work was interrupted. Hence only the stump is worshipped as the image.
JAHNU	: Name of an ancient king who once while performing a sacrifice saw his hermitage overflowed by the water of Ganga and in his wrath drank up the river. When the gods and sages appeased his indignation, he loosened the waters of the river from his ears. Hence the name Jahnavi for Ganga.
JATIVEYA	: An epithet of Kacha, son of Brihaspati.
JALAJA	: An epithet of Lakshmi, the goddess of wealth.
JAMADAGNI	: Son of Richika. He was a pious sage who by the favour of his devotion, obtained entire possession of the Vedas. His wife Renuka once saw a Gandharva king sporting with his queen and felt that she was defiled by unworthy thoughts. Jamadagni seeing her fallen from sanctity ordered his sons to cut off her head. One of them, Parasurama with explicit

obedience to his father's command, beheaded his mother. The sage was pleased with his dutifulness and as a regard for it, restored the beheaded mother to life and gave up anger.

- JAMBAVAN : An old and wise king of the bears. He helped Rama in the battle against Ravana. He was famous for his medical skill. During Krishnavatar, he got possession of the Syamantaka jewel which was originally gifted by sun-god to king Satrajit. For this jewel, Jambavan was vanquished in fight by Krishna to whom he offered his daughter Jambavati along with the jewel, See Satrajit.
- JAMBHA : Name of a demon killed by Indra.
- JAMBUDVIDA : Name of one of the seven continents surrounding the mountain Meru.
- JAMBUMALI : The brave son of Ravana's minister, Prahsta. He was slain by Hanuman while he was trying to save Asokavatika from destruction.
- JANAKA : A saintly king of Mithila, who was the father of Sita.
- JANAKI : Another name of Sita, wife of Rama and daughter of king Janaka.
- JANALOKA : One of the seven divisions of the universe situated above Maharloka.
- JANAMEJAYA : Son of Parikshit and great-grandson of Arjuna. It was to him that Vaishampayana recited the Mahabharata. Parikshit died of snake-bite, and Janamejaya performed a great sacrifice of snakes and conquered the Nagas.
- JANARDHANA : An epithet of Vishnu or Krishna.
- JANASTHANA : Name of a part of the Dandaka forest.
- JANMASTHAMI : The eighth day of the dark fortnight of Sravana month, the birthday of Krishna.
- JARA : A female demon.
- JARASANDHA : Son of the king Brihadratha of Magadha, who had two wives, who were barren. Given a boon in the shape of a fruit, he gave two halves to the two wives, equally dear to him. Both conceived, but brought forth two halves of a boy. Everyone was horrified

and the flesh was thrown away. A female demon, Jara, picked them up and brought them together, and came forth a boy who cried so lustily that the king came to the site. The demon explained what had happened and left the boy who was named Jarasandha—"put together by Jara." Jarasandha became a devotee of Siva. Two of Jarasandha's daughters married Kamsa of Mathura who was killed by Krishna. Hence the enmity between Krishna and Jarasandha. The latter besieged Mathura and Krishna had to retire to Dwaraka. Jarasandha held many a king as captive. Krishna and Bhima went to Magadha to get them released, but Jarasandha refused. There was combat between Bhima and Jarasandha. Krishna, knew the secret of Jarasandha's *Achilles' heel*, and gave the signal to Bhima to tear him into two halves. Thus Jarasandha was killed.

- JARATKARU : A great sage who married a sister of the serpent King, Vasuki. Once he was asleep with his head on the lap of his wife when the sun was about to set. Seeing that the time of offering his evening service to the sun was passing away, his wife awakened him. But he got angry with her for her officiousness and left her forever telling her that she was pregnant and would bring forth son who would support her and would be the saviour of the serpent race. See Astika.
- JATAKA : Astrological calculation of a nativity.
- JATAVEDAS : An epithet of Agni.
- JATAYU : Son of sun's charioteer, Aruna, he is supposed to be the lord of birds and a friend of Dasaratha. He challenged Ravana and was mortally injured.
- JATI : Caste. There are four primary castes, Brahmins, Kshatriyas, Vaisyas and Sudras.
- JAYA : An epithet of Yudhishtira and Arjuna; name of the attendant of Vishnu who was cursed by the sages; an attendant of the goddess Durga.
- JAYADRATHA : A Sindhu king who married Dhritarashtra's only daughter and joined hands with the Kauravas. He

- carried Draupadi by force in Pandavas' absence. He was defeated and, later at Kurukshetra, was killed by Arjuna.
- JAYANTA** : Son of Indra. He took the form of a crow who pecked at Sita's breasts and was blinded by Rama in one eye; the label on the forehead of a horse let loose for the Asvamedha sacrifice (horse sacrifice).
- JAYANTI** : Name of the daughter of Indra.
- JHARJHARA** : The Kali Yuga.
- JHASHODARI** : An epithet of Satyavati, mother of Vyasa.
- JIMUTAVAHANA** : King of Vidyadharas and the son of Jimutaketu. He was well known for his benevolence and piety. At Malayachala, he offered himself to Garuda in place of the appointed victim which caused the bird to give up his practice of devouring the serpents.
- JISHNU** : An epithet of Indra, Vishnu and Arjuna.
- JIVA** : The principle of life; an epithet of Karna.
- JIVAMATRUKAS** : The seven mothers, namely Kumari, Dhanada, Nanda, Vimala, Mangala, Bala and Padma.
- JIVANMUKTA** : A man purified by the knowledge of Brahman, and exonerated from future birth and all ritual rites while yet living.
- JIVATMAN** : The individual soul enshrined in the human body.
- JNA** : An epithet of Brahma.
- JNANA** : Intellect, wisdom.
- JU** : An epithet of Sarasvati.
- JYOTISHA** : A treatise on astronomy which is considered as one of the Vedangas.
- JYOTISHTOMA** : A soma sacrifice considered as the typical form of a whole class of sacrificial ceremonies.
- KABANDHA** : A Gandharva transformed into a demon by the curse of a sage. He attacked Rama and Lakshmana in the Dandaka forest and was slain by them.
- KACHA** : Son of Brihaspati, the preceptor of gods. He became a pupil of Sukra to learn from him a lore

which was not known to gods and by virtue of which demons killed in battle were restored to life. Sukra's daughter, Devayani, loved Kacha passionately and was instrumental in restoring his life when he was killed by the demons. After completion of his studies, Devayani requested him to take her as his bride. He did not consent to this saying that he regarded her as his sister, being his preceptor's daughter. Devayani cursed him.

- KADRU : One of the daughter of Daksha, wife of Kasyapa and mother of the serpent race.
- KAGOLA : The father of Ashtavakra. He was a disciple and son-in-law of Uddalaka, a great sage and teacher of Vedanta. He was defeated and humiliated by Vandi, a Pandit in the court of king Janaka, with the result he committed suicide by drowning himself in a river.
- KAIKASA : Mother of Ravana.
- KAIKEYI : Wife of king Dasaratha of Ayodhya, she was the mother of Bharata. Incited by Manthara, the evil maid, she schemed to get her son on the throne of Ayodhya, and 14 year's exile to Rama.
- KAILASA : Himalayan peak to the north of Manas lake.
- KAITABHA : He and Madhu were two horrible demons that sprang up from the ear of Vishnu when he was asleep and were about to devour Brahma. They were killed by Vishnu.
- KAIVALYA : Eternal emancipation.
- KAIVALYA
LAKSHMI : The fortune of Kaivalya.
- KAK BHUSHUNDI : The divine crow who was a devotee of Rama.
- KAKUTSTHA : One of the ancestors of Rama, he conquered demons. He mounted Indra, disguised as a bull.
- KALANEMI : Uncle of Ravana, commissioned by him to accomplish the death of Hanuman; a hundred-armed demon, slain by Vishnu.
- KALAYAVANA : A king of Yavanas, enemy of Krishna. Through the intervention of the latter, Kalayavana was led to

enter the cavern in which Muchukinda was sleeping and was destroyed there.

- KALI** : The fierce and bloody consort of Siva. She is personified as the spirit of evil, hence Kali Yuga; another name of Durga.
- KALIYA** : A tremendously big serpent residing in Yamuna (a ground forbidden for Garuda). Krishna, when still a boy, subdued this serpent.
- KAMA** : The god of love. His wife is Rati. At the request of gods, he sacrificed his own life by distracting Siva's penance. Enraged at the distraction, Siva reduced Kama to ashes by opening his third eye. In answer to prayers offered by Rati, Siva allowed Kama to be born as Pradyumna. He is represented as carrying a bow made out of sugar-cane and tips of arrows of flowers with a string of beetles. The spring (Vasanta) is his friend.
- KAMADHENUA** : Sage Vasistha's cow with supernatural powers and the ability to fulfil desires. She was produced at the churning of the oceans.
- KAMANDALU** : A water-pot used by ascetics.
- KANDAVA** : A great sage who married Manu's daughter, Devahuti. His daughters' were Kala, Anasuya, Srad-dha, Hatirbhu, Gati, Kriya, Kshyati, Arundhati and Santi. Kala married to sage Marichi, Anasuya to sage Atri, Sraddha to Angira, Hatirbhu to Pulastya, Gati to sage Pulaha, Kriya to Kratu, Kshyati to Bhrigu, Arundhati to Vasistha and Santi to Atharva.
- KANIKA** : A minister attached to Sakuni, the evil councillor to Duryodhana.
- KANKA** : The assumed name of Yudhistira while he was staying in Virata's court incognito. He was Virata's sage-companion.
- KANSA**
(KAMSA) : King of Mathura who incarcerated his father. He slew the first six children of his cousin, Devaki, the wife of Vasudeva and mother of Krishna. But the seventh and the eighth, Balarama and Krishna, escaped his circumspection. He was warned before the birth of Krishna that the latter would take his

life. He, accordingly, attempted to kill Krishna soon after birth. As he failed in this attempt, he employed several people to accomplish his purpose. Finally, he sent Akrura to bring Krishna to Mathura where a duel was fought between Krishna and Kansa in which the latter was killed.

- KANVA** : A great sage and the foster-father of Shakuntala. He was the primogenitor of the line of Kanvayana Brahmins.
- KAPILA** : One of the prominent sages of the Vedic period. Known for his sharp intellect, he reduced Sagara's 60,000 sons to ashes by a glance. The name is also associated with the Sankhya philosophy.
- KARKOTAKA** : The serpent who, saved by Nala from fire, deformed him in order that none might recognise him during the days of his adversity brought on by Kali. Nala was afterwards restored to his form.
- KARMA** : Action; the law that governs human actions and results in this life and the next.
- KARNA** : Kunti's son before she got married to Pandu—thus half brother to Pandavas. But this fact was not known till after his death. Kunti attended on sage Durvasa and he blessed that she could have a child by any god she liked. Kunti chose sun-god, and Karna was born equipped with arms and armour. Afraid of disgrace, she left the child on the banks of the Yamuna. He was brought up by Nandan, charioteer of Dhritrashtra. Karna knew of his relationship with Pandavas, but he did not like Arjuna. He sided with Kauravas, killed Bhima's son, Ghatotkacha. He was killed in a terrific fight with Arjuna. The Pandavas, coming to know the reality, later felt remorseful and looked after his widows and children.
- KARNIKARA** : Insignia of Abhimanyu.
- KARTAVIRYA** : Son of Kritavirya and sovereign of the Haihaya tribe. He once took Ravana a prisoner. By propitiating Dattatreya, he obtained several boons, such as a thousand arms. He ruled justly and equitably and offered thousand sacrifices. He was

slain by Parasurama for carrying off by violence the Kamadhenu, sage Jamadagni's sacred cow.

- KARTIKEYA** : He is the war-god in the Hindu pantheon. He is the son of Siva without mother, for Siva cast his seed into fire, whence it was received by Ganga and fostered by Krittika. Called Agnibhu and Gangaja, he is represented as riding a peacock, holding bow in one hand and arrow in the other, for destroying Taraka daitya whose austerities had made him formidable for gods.
- KASHIRAJA** : Father of Amba, Ambalika and Ambika.
- KASYAPA** : A great Vedic sage, who achieved the rank of a subordinate creator. Son of Brahma, he is believed to have composed some of the hymns of the Rig Veda.
- KAUSALYA** : Wife of king Dasaratha of Ayodhya and daughter of king of Kosala, she was the mother of Rama.
- KAUSIKA** : A Brahmin who observed brahmacharya with great steadfastness. Once he was reciting the Vedas sitting under a tree when a bird defiled his head with its droppings. His angry look killed the bird. Later when he was going round for collecting food, he happened to stand before the door of a house and was made to wait by the housewife who was devotedly attending on her husband. Kausika was enraged for not attending on him. But his angry look had no effect on the woman who chided him and said she was no bird to be killed by his angry look.
- KAYADHU** : Daughter of the demon Jambha. She was the wife of Hiranyakasipu and mother of Prahlada.
- KESARI** : A general under Sugriva.
- KETU** : Said to be a danava, he is identified with the ninth planet and is represented by the Dragon's tail.
- KHACHARABALA** : A female of Gandharvas.
- KHANDAVAPRA-STHA** : A thick forest full of wild beasts and birds. This place belonged to Pandavas and was once the site of a city. Arjuna resolved to set fire to the forest and construct a new city in its place.

- KHARA** : Brother of demoness Surpankha, he was killed by Rama.
- KICHIKA** : The brother of the queen of king Virata. He set his sinister eye on Draupadi and sought through the help of his sister to violate her chastity. Bhima rescued her by killing Kichika.
- KINNARAS** : Musicians of heaven with heads like horses.
- KIRATA** : A savage tribe of hunters. They served Rama.
- KIRMIR** : A demon slain by Bhima.
- KOSALA** : The kingdom with its capital at Ayodhya.
- KRAUNCHA** : Name of the mountain which was split into two by Kartikeya who wanted to test his prowess.
- KRAUNCHA
VYUHA** : A military formation on the pattern supposed to resemble a heron with outstretched beak and spreading wing.
- KRIPA** : The maternal uncle of Asvatthaman. He was born of the sage Saradwan and found and brought up along with his sister Kripa by King Santanu. In the great war, he fought on the side of the Kauravas. He is one of the seven chiranjivins.
- KRIPI** : Wife of Dronacharya and mother of Ashvatthama. She was a daughter of sage Saradwan. Found in grass, she was brought up by king Santanu.
- KRISHNA** : Incarnation of Vishnu, Supreme Personality of Godhead. When a child, he killed Kamsa, the cruel king of Mathura, and many demons and was adored by the cowherds and milkmaids among whom he lived. He condescended to become Arjuna's charioteer in the great Mahabharata War at Kurukshetra and preached him the sermon of the Gita to fight to uphold the cause of Dharma (Righteousness). Known for his physical prowess, mental brilliance and spiritual vigour, he is worshipped for his unbounded love for his devotees.
- KRITAVARMAN** : A warrior on the Kaurava side who with Kripa and Asvatthama survived at the end of the great war. He was subsequently slain by Satyaki.
- KRITA YUGA** : See Yuga.



Krishna's Grand Dance

KUBERA

: Son of Visarava and grandson of Brahma, he was a brother of Ravana of Lanaka and fled Lanka in fear. He is associated with riches and wealth. Deformed, he is credited with eight teeth and three feet.

KUBJA

: A deformed young female servant of Kamsa. Krishna and Balarama once met her in the highland and asked from her a little of the unguent

which she was carrying to Kamsa. She readily gave them as much as they wanted. Pleased with her goodness, Krishna made her perfectly straight when she looked a most beautiful woman.

- KUKASTHALA** : A city in Dhritarastra's domain near Hastinapura, the capital.
- KULINDA** : The kingdom of Subhau on the Himalayas. Pandavas during their exile stayed there for some time and accepted hospitality from the king.
- KUMARA** : Son of Siva; he is also known as Kartikeya.
- KUMBHA** : One of the sons of Kumbhakarna who was killed by Sugriva.
- KUMBHAKARNA** : Son of Visravas by a rakshasa wife, he was Ravana's half-brother. A monster, he was under a spell, and slept for six months in the year at a time. Aroused, he drank 2000 jars of liquor and came to fight Rama who cut off his head.
- KUNTI** : Daughter of Yadava king Sura, with capital at Mathura. As the result of a charm, she got a son by sun-god. His name was Karna. Later she married Pandu, and got three sons, Yudhishtira, Bhima and Arjuna, said to be incarnations of gods, Dharma, Vayu and Indra respectively. Kunti, a devoted mother, was kind even to Madri whom Pandu had taken as a wife, and is reported to have given her the charm which got her two sons, Nakula and Sahadeva.
- KUNTIBHOJA** : The adoptive father of Kunti and an ally of the Pandavas in the great war.
- KURU** : An ancient king, son of Samavarna, who gave his name to the district Kurukshetra. He was the ancestor of Vichitravirya, the grandfather of the Kauravas and Pandavas.
- KURUJANGAL** : Another name of Hastinapura.
- KUSHA** : (a) The elder of the twin sons of Rama. Brought up at the hermitage of Valmiki, he was made king of Kushavai by Rama. He returned to Ayodhya after the demise of his father.
(b) Kusha is a variety of grass used for sacrificial occasions and for matting.

- KUSHADHAGA : Janaka's brother, whose two daughters, Mandavi and Shrutakriti married Bharata and Shatrughna.
- KUSSIKA : An ancestor of Vishvamitra.
- KUVALAYAPIDA : Name of the elephant sent by Kamsa to kill Krishna which was killed by the latter near the gates of Kamsa's palace.
- LAKSHMANA : Rama's step-brother who followed him in exile. Extremely devoted to Rama, he was a mighty warrior. He was the father of Anagad and Chandraketu. He is considered to be a model brother.



- LAKSHMI : Goddess of wealth and fortune, she is the wife of

Narayana or Vishnu. The prettiest and foremost of goddesses, she was born in the world later as Sita. She is said to have sprung from the ocean when churned by the gods and demons.

- LAKSHMIPUJA : Worship of Lakshmi on the last day of the month of Asvina.
- LAMBODARA : An epithet of Siva's son , Ganesha.
- LANKA : The kingdom of Ravana, it is identified with Sri Lanka. Some identify it with some place in Dandakaranya.
- LANKINI : The demoness in Lanka overthrown by Hanuman.
- LAUMAS : The sage with whom Kak Bhushundi conversed on the summit of Mt. Meru.
- LAUNIKA : The trident of Siva, Trisula.
- LAVA : Second son of Rama, he reigned at Sravasti.
- LAVANA : A demon killed by Shatrughna.
- LILAVATARA : The descent of Vishnu on the earth for amusement.
- LILAVATI : Name of Durga.
- LINGA : Siva.
- LINGAPURANA : One of the eighteen Puranas, related to Siva.
- LOKA : Any division of the universe; generally three are mentioned. They are Swarga, Prithvi and Patala; but according to fuller descriptions, there are fourteen lokas, seven higher regions raising from the earth, and seven in the lower regions descending from the earth, one below the other. The seven raising above the earth are Bhurloka, Bhuvarka, Swarka, Maharoka, Janarka, Taparka and Satyarka. The seven descending from the earth are Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala and Patala.
- LOKALOKA : Name of a mythical mountain dividing the visible world from the region of darkness.
- LOKESHA : A name of Brahama.
- LOPAMUDRA : The wife of Agastya and the daughter of the king of

Vidarbha, it was for her that the sage went out to acquire riches and destroyed Vatapi and Ilvala in the attempt.

MADANA	: An epithet of Kamadeva, the god of love.
MADANOTSAVA	: The vernal festival held in honour of the god of love.
MADHAVA	: Krishna or lord of Lakshmi.
MADHU	: Name of a demon killed by Krishna; name of another demon killed by Shatrughna.
MADHUPARKA	: A respectful offering made to the bridegroom on his arrival at the door of the father of the bride.
MADHUPRASANA	: One of the sixteen purificatory rites; a little honey is put into the mouth of a new born male child.
MADHUSUDANA	: Krishna, the slayer of the asura, Madhu.
MADHUVANA	: The favourite grove of Sugriva. This was spoiled by the monkeys led by Hanuman who returned after sighting Sita in a grove in Lanka.
MADHYALOKA	: The earth, the world of the mortals.
MADRA	: Name of a country.
MADRI	: Second wife of Pandu and mother of Nakula and Sahadeva.
MAGHA	: Name of one of the divisions of the universe; name of the tenth lunar mansion consisting of five stars.
MAHADEVA	: Name of Siva.
MAHAKALA	: Siva in his character as a destroyer.
MAHA NARAKA	: Name of one of the twenty-one hells.
MAHAPARSA	: A minister in Ravana's court.
MAHAR	: See Loka.
MAHARAJIKA	: An epithet of a class of gods numbering two hundred and twenty.
MAHARAUDRA	: Name of one of the twenty-one hells.
MAHARAURAVA	: see Maharaudra.
MAHARSHI	: A great sage.

MAHASIMHA	: The fabulous animal called Sarabha.
MAHATI	: The lute of Narada.
MAHAVIRA	: An epithet of Garuda, Hanuman and Vishnu.
MAHAVIRYA	: An epithet of Sanjnya, wife of the sun-god.
MAHENDRA	: A mountain from which Hanuman took a mighty leap over the sea in his search for Sita.
MAHISHA	: A demon slain by Durga, who is also worshipped as Mahishasuramardini.
MAHITA	: The trident of Siva.
MAINAKA	: Son of the Himalayas. The mountain offered as a resting place for Hanuman who was flying over the sea on his way to Lanka in search of Sita.
MAINDA	: Name of a demon killed by Krishna.
MAINDER	: A general under Sugriva.
MAITHILI	: Another name for Sita.
MAITRA	: An epithet of Balarama.
MAITRAVARUNA	: An epithet of Valmiki, Agastya and Vasistha.
MAITRAVARUNI	: see Maitravaruna.
MAITREYA	: A sage from Kamykka forest where Pandavas were in exile for some time. He cursed Duryodhana when the latter in obstinacy slapped his thighs in derision, and told him that Bhima's mace would break Duryodhana's thighs and he would die on the battlefield.
MAITREYI	: Wife of Rishi Yajnavalkya; she was indoctrinated into the mysteries of religion and philosophy by her husband.
MAKARA	: An emblem of Kamadeva, the god of love; one of the nine treasures of Kubera.
MAKARAKSHA	: Son of Khara who was killed by Rama.
MAKARA SANKRAMANA	: The passage of sun into capricorn.
MAKARA VYUHA	: A army formation in the shape of a fabulous fish with a horned head.
MAKARILEKHA	: A figure of the female of the sea-animal, Makara painted on the face of Lakshmi.

MALAYA	: A hill where Rama and Lakshmana stayed during rainy season while they were in search of Sita.
MALYAVAN	: Maternal grandfather of Ravana.
MANAS	: A lake.
MANASADEVI	: Name of the wife of Jaratkaru and sister of the serpent king, Ananta.
MANAVI	: Wife of Manu.
MANDA	: An epithet of Yama.
MANDALA	: An army formed in a circle.
MANDAKINI	: A river near Chitrakuta.
MANDARA	: A name of a mountain. In his second incarnation, Vishnu assumed the form of a tortoise (Kurma) and supported on its back the Mandara mountain. This mountain was used by the gods and the demons (asuras) for churning the ocean; one of the five trees in indra's paradise.
MANDHATRU	: A famous king, son of Yavanasva.
MANDODARI	: Wife of Ravana, king of Lanka.
MANGALAKSHATA	: Rice thrown by Brahmins upon people in bestowing a blessing.
MANGALASTHAKA	: A benedictory stanza repeated by priests for good luck at the end of a religious function.
MANGALA SUTRA	: The marriage-string worn by married women.
MANIDVIPA	: The hood of the serpent Ananta; name of an island in the ocean of nectar.
MANIKARNIKA	: Name of the sacred pool in Varanasi.
MANIPUSHPAKA	: Name of the conch-shell of Sahadeva.
MANMATHA	: The god of love.
MANTHARA	: The hunch-back maid of Kaikeyi. She was an instrument in the hands of evil gods and perverted the mind of her mistress, queen Kaikeyi of Kosala.
MANTRA	: A Vedic hymn addressed to any deity.
MANTRAMURTI	: An epithet of Siva.
MANTRA YANTRA	: A mystical diagram with a mantra.
MANU	: Son of Brahma, he is the progenitor of the human race. There are fourteen Manus, each presiding

over a cosmic cycle of 43,20,000 years. The seventh son of the sun, he is the founder of the solar dynasty.

- MARA : Kamadeva, the god of love.
- MARICHA : A demon, son of Taraka, he interfered with the sacrifice being performed by Vishvamitra. Rama discharged a weapon at him which drove him one hundred yojanas in the sea. Maricha became Ravana's accomplice, took the guise of a golden deer and was pursued and killed by Rama. Dying, he reappeared as a demon and truth became clear to Rama. Meanwhile, Ravana had carried off Sita.
- MARICHI : The father of Kasyapa and one of the Prajapatis who sprang up from Brahma.
- MARKANDEYA : A sage remarkable for his austerities and great age. He is called *Dirghayu*, the long lived, and is the author of Markandeya Purana, one of the eight Puranas.
- MARUT : A sovereign of solar race well known for having performed the sacrifice which was attended by and guarded by gods; the deity that presides over wind.
- MARUTI : Another name for Hanuman.
- MATANGA : A celebrated sage living near the lake Pampa.
- MATALI : A charioteer of Indra. Indra sent his own charioteer to Rama who advised him at the appropriate time to strike Ravana.
- MATHA : A monastery.
- MATHURA : Name of an ancient city situated on the right bank of the river Yamuna. It is one of the seven sacred cities of India and is celebrated as being the birth-place of Krishna. The city is said to have been founded by Satrughana, one of the brothers of Rama.
- MATRU : An epithet of Lakshmi and Durga; name of divine mothers attending on Siva; they are Brahmi, Maheswari, Chandi, Varahi, Vaishnavi, Kaumari and Chamundi.
- MATSYA : Name of a country and its people.
- MATSYAAVATARA : One of the incarnations. See Avataras.

- MATSYA MAKHA : A Kinnara, an attendant of Kubera.
- MATSYA PURANA : One of the eighteen Puranas.
- MATSYA YANTRA : A fish made to rotate constantly on a pole and which Arjuna struck with his bow seeing its reflection in the water below, after the failure of other competitors, and won Draupadi's hands.
- MAYA : Name of a demon, the architect of the demons; illusion or deception, personified as a female form of celestial origin, created for beguiling individuals. Sometimes she is identified with Durga as the source of spells.
- MAYU : A Kinnara, a celestial musician.
- MEDHAVI : Son of a celebrated sage, Baladhi, he was gifted with the life that would be as long as the mountain lasts. This gift made Medhavi arrogant towards all. Once he showed disrespect to sage Dhanushaksha who cursed him to turn into ashes. Since nothing happened to Medhavi, the sage took the form of a bison and butted at the mountain and broke it into two. As the boon said that Medhavi would last till the mountain lasted, Medhavi fell down dead.
- MEENA : Vishnu in his first avatara. See Avataras.
- MEGHANAD : An epithet of Varuna; an epithet of Indrajit, eldest son of Ravana and Mandodari.
- MEKHALA : An epithet of the river Narmada.
- MENA : Name of the wife of Himalaya.
- MENAKA : A name of a celestial nymph; name of the wife of Himalaya. Also Mena.
- MERU : Also Sumeru, a mountain range. According to Hindu mythology, gods reside on this mountain range around which revolve the earth and the planets.
- MIMANSA : One of the six systems of philosophy.
- MITHILA : The capital of Videha, kingdom of Janaka whose daughter Sita is the heroine of the Ramayana.
- MITRA : Name of a Vedic deity; another name of sun-god.
- MODAKA : A kind of sweet-meat especially offered to Ganesa.

MOHAN	: An epithet of Krishna; name of one of the five arrows of the god of love, Kamadeva.
MOHANASTRA	: A weapon which fascinates the person against whom it is directed; Cupid's arrow.
MOHINI	: In one of his incarnations, Vishnu assumed the form of a beautiful lady known as Mohini and by infatuating the demons with the bewitching beauty of the female form, he gratified the gods with delicious draughts of nectar.
MOKSHA	: Final emancipation.
MRITYU	: An epithet of Yama, the god of death.
MRITYUNJAYA	: An epithet of Siva.
MRITYULOKA	: The world of the dead.
MUCHUKUNDA	: Son of Mandhatri. He once assisted the gods in fight and secured from them, as a boon, long sleep and instant death of him who disturbed it. By a stratagem of Krishna, Kalayavana was let to rouse Muchukunda and thus fell a victim to his wrath.
MUDGALA	: A Vedic rishi, the progenitor of Maudgalya Brahmins.
MUKUNDA	: An epithet of Vishnu; one of the nine treasures of Kubera.
MUKTIKSHETRA	: An epithet of Varanasi.
MUMUKSHU	: A sage striving after final emancipation.
MUNDOKOPA-NISHAD	: Name of an Upanishad.
MUNI	: A holy sage or pious learned man, endowed with more or less heavenly powers. The title is applied to persons distinguished for their writings, e.g., Vyasa, Panini.
MURA	: Name of a demon slain by Krishna, hence he is also called Murari.
MURAJA	: Name of the wife of Kubera.
MURCHANA	: One of the five arrows of Kamadeva which causes insensibility.
MURMURA	: Name of one of the horses of sun-god.

- MUSALAYUDHA : An epithet of Balarama who carried a mace as a weapon.
- MUSHTIKA : Name of a demon killed by Balarama.
- NABHA : A descendant of Rama, he ruled Ayodhya.
- NAGAS : A race said to have descended from Kadru, wife of Kasyapa. Legend associates them with mythical semi-divine beings with human face, the tail of a serpent and expanded neck of a cobra.
- NAHUSHA : Grandson of Pururavas, he was a powerful king of the lunar race. He married Ashoksundar. A thousand Brahmins carried his litter. It is reported that once when his foot touched Agastya's body, the sage cursed the king to be turned into a serpent.
- NAIMISHARANYA : A sacred forest on the banks of the river Gomti.
- NAKULA : The fourth of the Pandavas, son of Pandu by Madri really begotten by the elder Asvin. He was famous for his wisdom.
- NALA : (a) The king of Nishadha. He possessed all the noble qualities and attainments that would distinguish a monarch. After his marriage with Damayanti, Nala was duped by Kali and lost his kingdom in gambling. He was banished to the forests where he deserted his wife Damayanti and roamed about aimlessly. After undergoing untold miseries, he regained his spouse and his kingdom. See Damayanti and Rituparna.
(b) A monkey warrior with powers to make stones float. He helped Rama build a bridge to Lanka.
- NAMUNCHI : A demon who was a friend of Indra took advantage of the friendship and drank up his strength. The Asvins and Sarasvati, in consequence, gave Indra a thunderbolt with which he smote off the head of the demon.
- NANDA : The chief of the cowherds, husband of Yasoda. It was to his care the infant Krishna was committed when Kamsa sought to destroy the child.
- NANDANA : Indra's pleasure-garden.



- NANDI** : (a) An attendant of Siva; also the name of Siva's bull. He is the guardian of all quadruplets.
(b) Also the name of Vishnu.
- NANDINI** : A fabulous wish-fulfilling cow, belonging to Vasishta. It yielded milk whenever asked for. Daughter of Surabhi, it was produced at the time of churning of the oceans.
- NARADA** : Son of Brahma, devotee of Vishnu, he has been the principal adviser to gods in case of any difficulty. Adept in settling disputes, he is also one of the Prajapatis, and one of the seven great Rishis. In later times, he is connected with the Krishna legend. He warned Kamsa of the imminent incarnation of Vishnu, Krishna.
- NARAKA** : A demon born of the earth. To relieve the world of his tyranny, Krishna killed him in a fierce combat. In his harem, Krishna found sixteen thousand and one hundred damsels who became his wives.
- NARAMADA** : A sacred river.
- NARANARAYANA** : The two great Rishis doing penance at Badarikashrama on the Himalayas. Indra, alarmed at their

penances, sent heavenly nymphs to disturb their devotions, but Narayan put these damsels to shame by creating a nymph, Urvashi, from his thigh far excelling Indra's nymphs in beauty. The names are also applied to Krishna and Arjuna.

- NARAYANA : One from whom all things spring, one in whom all things merge and one who maintains all. He is generally identified with Vishnu or Krishna.
- NARAYANASH-RAMA : A hermitage in the thick forests of the Himalayas.
- NAVARATNA : The nine jewels; ruby, topaz, diamond, emerald, lapis lazuli, coral, sapphire, and 'gomed' (not yet identified).
- NIKUMBHA : One of the sons of Kumbhakarna who was killed by Hanuman.
- NIKUMBHILA : A temple in Lanka. A sacrifice performed there by Ravana would have made him invincible and it would have been extremely difficult for Rama to vanquish Ravana. On the advice of Vibhishana this sacrifice was not allowed to be completed.
- NILA : A monkey warrior and companion of Nala.
- NIMI : One of the sons of Ikshvaku who became the primogenitor of the Vaideha dynasty which ruled in Mithila.
- NIMISH RISHI : A Vedic sage.
- NIRVANA : Liberation from mortal coils.
- NISHADA : (a) A tribe inhabiting the Vindhya mountains.
(b) Son of Adithi, King of Ayodhya. Term also used for the offspring of a Brahmin father with a Sudra mother.
- NRIGA : A son of Manu Vaivasvata who by the curse of a Brahmin, became a lizard.
- NYAGRODHA : A tree, the milk or juice of which is used for matting the hair of a person who wishes to live an ascetic life. Rama asked the boatman, Guha, to fetch this milk for matting his and Lakshmana's hair.

- OGHAVANTA : A king belonging to solar dynasty. He was the son of king Pratika. His son was Ogharatha.
- OGHAVANTI : (a) A daughter of king Oghavanta. She was married to king Sudarshana. The royal couple was extremely generous and was known for hospitality. She devoted half of her body to the service of the husband. The other half of the body was transformed as a river.
- (b) One of the seven rivers which were tributaries of the sacred river Sarasvati. Mahabharata war took place on the banks of this river.
- OM : The sacred and mystic syllable uttered at the beginning and at the end of a reading of the Vedic Mantras.
- OMKAR : The sacred and mystic syllable Om. It means supreme being or supreme bliss.
- PANASA : A general under Sugriva.
- PANHAJANYA : The name of the conch-shell used by Krishna.
- PANCHALI : Name of Draupadi of Mahabharata, the daughter of king of Panchala and wife of the five Pandava princes.
- PANCHALYA : Another son of Drupada who was killed by Drona.
- PANCHAVATI : A part of Dandaka forest near present day Nasik, where Rama resided during his exile.
- PANCHAYAT : Council of five, the base of republican government in ancient India.
- PANDAVAS : The heroes of the Mahabharata. Five sons of king Pandu and queens Kunti and Madri, they were the wise Yudhishtira, the brawny Bhima, the strategist Arjuna, and Nakula and Sahadeva. They fought their cousins, the Kurus, who represented evil against good and defeated them at the battle of Kurukshetra. Pandavas were assisted by allies in the battle. The allies hailed from different parts of India. Krishna's sermon to Arjuna in the battleground is what constitutes the Bhagavadgita.

- PANDU : Son of Vyasa by Ambika, widow of Vichitravirya. Since he was born pale, he was called Pandu. The reason for this is, his mother was quite colourless with fright when she approached Vyasa. Pandu by a curse was prevented from having progeny himself and the Pandava princes were begotten of Kunti and Madri by several gods. Forgetting the curse once, he ventured to embrace Madri and fell dead at once.
- PARASARA : A Vedic rishi, who received the Vishnu Purana from Pulastya and taught it to Maitreya. From his affairs with Satyavati came Krishna Dwaipayana, or Vyasa.
- PARASURAMA : Also called Jamadagnya, Bhrigupati and Bhargava. When his father, Jamadagni, was killed by a Kshatriya prince, he took a vow to extirpate the Kshatriya race and nearly succeeded in doing so after 21 attempts. He met Rama, and there was a trial of strength, in which he was worsted. Also See Renuka.
- PARIJATA : The tree produced at the churning of the ocean. Delight of the nymphs of heaven, it perfumed the world with its blossom. Kept in the garden of Indra, it was the pride of his wife, Sachi.
- PARIKSHIT : Son of Abhimanyu by Uttara, grandson of Arjuna and father of Janamejaya. He succeeded Yudhishthira on the throne of Hastinapura. Bitten by serpent, Bhagavata Purana was read to him in the end.
- PARVATI : Daughter of Himalaya, she is Siva's wife and is also known as Uma.
- PASUPATA : A wonderful missile used by Arjuna. This weapon was gifted by Siva.
- PINAKA : Siva's bow.
- PITAMAHA : Grandfather, paterfamilias.
- PRADYUMANA : Son of Krishna and Rukmini, an incarnation of god of love, Kama Deva. When he was just seven days old, he was stolen by Sambara and cast into the sea. A large fish swallowed the child. That fish was

caught by a fisherman, who delivered it to Sambara. When the fish was cut open, Sambara's wife Mayavati found in it a charming boy and brought him up. When Pradyumana learnt that Sambara had stolen him, he waged a battle and killed Sambara and married Mayavati and returned to his parents.

PRAGHASA : A commander in Ravana's army who was killed by Hanuman.

PRAHALADA : Son of Hiranyakasipu, a diatya. In his wars with the gods, his father wrested the sovereignty of heaven from Indra and lived in luxury. Prahalada, while still a boy, became a devotee of Vishnu. The father was enraged and ordered the son to be put to death. All the weapons of the Daityas, fangs of serpents, tusks of celestial elephants and the flames of fire failed to end Prahalada's life. Vishnu appeared in the form of Narasimha, or half-man-half-lion, and slew Hiranyakasipu. After the death of his father, Prahalada became the king of Daityas.

PRAJAPATI : The creator of the universe and lord of all creatures.

PRALAYA : The dissolution of the world, at the end of each Kalpa, Maha Yuga.

PRAMILA : A sovereign of the kingdom of women. She was conquered by Arjuna and became his wife.

PRATIKAMI : The charioteer of Duryodhana.

PRATIPA : King Kartyavirya of Mahishmati.

PRITHA : Another name of Kunti.

PRITHU : The most distinguished son of king Vena, produced by friction from the right arm of his dead father. He reigned well removing all grievances of his subjects. When his subjects complained of famine, he took up his divine bow and extorted a promise from the earth to supply mankind with all that was necessary for their subsistence. He is thus represented as having milked the earth which fled before him in the form of a cow, by making Swayambhuva Manu as her calf. Prithu's example is said to have been subsequently followed by gods, men, sages, mountains, etc., each of whom milked the earth of what

they wanted by finding out the proper milkman and calf out of their own class.

- PUNDARIKA : A descendant of Rama, king of Ayodhya.
- PUNDARIKAKSHA : An epithet for Vishnu, Krishna meaning lotus-eyed.
- PURANAS: : According to Smriti, the Puranas are commentaries on the Vedas. Believed to have been composed by Vyasa, these contain praises of Brahma, Vishnu and Maheshwara. Although there are large portions of wide imagination dealing with the human side in the Puranas, many truths about the universe can also be grasped from them. The Puranas in original were in existence before Christ.
- PURU : The sixth king of the lunar race and youngest son of Yayati by Sarmishta.
- PURURAVAS : The son of Budha and Ila. He was a prince renowned for liberality, devotion, love of truth, personality and beauty. He fell in love with Urvashi and married her. He had five sons by her. Each time a son was born, she would return to heaven. After celebrating many sacrifices he secured her permanently. However, an accidental violation of certain conditions imposed by Urvashi made her desert her husband and return to heaven.
- PURUSHOTTAMA : Another name of Krishna, the best of men, the supreme God.
- PUSHPAKA
VIMANA : An aerial ship belonging to Ravana, ornamented with figures of tigers, horses and elephants, and bedecked with precious jewels. Its wings were made of gold. It could go with the swiftness of the wind to any place Ravana wished.
- PUTANA : A female fiend who attempted on the life of Krishna when he was an infant but was killed herself in the attempt.
- RADHA : Krishna's dearest consort. She is considered to be one of the two forms of Laxmi—Radha when Vishnu incarnated as Krishna in Gokula, and Laxmi when he lives in Vaikuntha (heaven). She is regarded to be one of the forces which help Vishnu

in the process of creation. Her ardent love for Krishna is an inspiration for many a poet and devotee to this day.

- RADHEYA** : Karna, Son of Radha, who as a child was brought up by Radha, the wife of the charioteer, Adhiratha.
- RAGHU** : Son of king Dilipa of the solar dynasty, and great-grandfather of Rama. Authorities disagree in regard to the genealogy of Raghu, but all admit him to be the ancestor of Rama.
- RAHU** : A demon. The Sun and Moon saw him drinking nectar secretly and complained to Vishnu who cut off the demon's head. The head is known as Rahu and his trunk as Ketu. Rahu takes his revenge on them by devouring them causing eclipses. Astrologically, Rahu and Ketu represent the nodes in the orbits of the Sun and Moon. The Rahu incident came at the time of churning of the milk ocean and subsequent distribution of nectar to devas and daityas. Daityas were deprived of nectar at the instance of devas.
- RAIBHYA** : A sage who lived on the banks of Ganga which Pandavas visited during their exile.
- RAKSHAS** : A class of demons operating at night and capable of assuming different forms.
- RAMA** : Incarnation of Vishnu. He incarnated as a son of king Dashratha of Ayodhya to make Good triumph over Evil. Although a personality of Godhead, he acted as a human being engaged in the honest performance of duty. He killed demons who tortured sages in their hermitages, married Sita, the daughter of king Janaka of Mithila, and resorted to forests with Sita and his brother Lakshmana to honour the word given by his father. When Sita was abducted by Ravana, king of Lanka, he waged a war against him with the help of Sugriva, the monkey king, and Hanuman, Sugriva's counsellor, and killed Ravana in action. He returned to Ayodhya and ruled so ably that to this day his rule, Rama Rajya, is considered a model. When a misunderstanding arose among his subjects about Sita,

Rama, as an ideal king, did not hesitate to forsake his dear wife to save his people from catastrophe. For this exemplary behaviour all through his life he is worshipped.

- RAMAYANA : The Rama Story. It is written in epic form and is considered to be the first poetic composition in the world. Valmiki is its author.
- RAMBHA : A pretty celestial nymph skilled in music and dancing.
- RANTIDEVA : The kindest and the most liberal of the kings in ancient India. He learned the Vedas and subdued enemies by Dharma (Righteousness).
- RATI : Daughter of Daksha, she was of matchless beauty. She became the wife of Kama, or Cupid.
- RAVANA : Grandson of Brahma and brother of Kubera, he was the ten-headed king of demons with his capital in Lanka, which he seized from his brother Kubera. He propitiated Brahma and obtained a boon that he would not be killed except at the hands of heavenly beings. Although learned and wise, he became tyrannical. Vishnu, born in the guise of Rama, killed him.
- RENUKA : Wife of Jamadagni and mother of Parashurama. Because of her having fallen from perfection in impure thoughts, the husband decided and ordered his sons that she be killed. The three elder sons declined, and the father cursed them to be idiots, but Parashurama cut her head off. In appreciation of this the father promised a boon and Parashurama asked for her restoration to life and his brothers to their senses.
- REVATI : Wife of Balarama, brother of Krishna. She was so beautiful that her father could not find a match for her and sent her to Brahma for advice. Later she married Balarama and had two sons.
- RICHA : The collective body of the Rigveda.
- RIGVEDA : The oldest of the four Vedas and believed to be the oldest recorded work of the human race.
- RIGVEDA
SAMHITA : The arranged collection of the hymns of the Rigveda.

- RIJUROHITA : The straight red bow of Indra.
- RISHABHA : Father of 100 sons; the eldest being Bharata.
- RISHI : An inspired sage. There were seven of them, also called Prajapatis.
- RISHI : The name of a festival on the fifth day of the first half of the month of Bhadrapada.
- PANCHAMI
- RISHYAMUKHA : A mountain near the Pampa lake, the temporary abode of Rama with the monkey chief, Sugriva.
- RISHYASRINGA : An eminent sage, he belonged to the family of Kashyapa and was the son of a female antelope. Hence the horn on his head. He was reputed for bringing rains and plenty to drought affected areas.
- RITUPARNA : The son of Ayutayu, a descendant of Ikshvaku. He was celebrated for his skill in dice. He was a close friend of king Nala with whom he exchanged his skill in dice for his knowledge of horsemanship.
- ROHINI : Name of a lunar mansion consisting of five stars; the daughter of Daksha, the favourite wife of the moon. Daksha cursed the moon because of his partiality for Rohini and in consequence the moon was attacked with consumption.
- ROMAPADA : King of Anga. He married his daughter, Shanta with sage Rishyasringa, who brought prosperity to the kingdom with good rains and crops.
- RUDRA: : Son of Brahma, he was associated with storms and later with fire. Ultimately he came to be identified with Siva.
- RUKMINI : Daughter of king Bhishmaka, she was betrothed to Sisupala. However, she entertained a passion for Krishna and sent him emissaries to make her his own. Krishna, therefore, carried her off forcibly. Pradyumna was their son.
- RUKSHA : The seven stars called the pleiades; the seven sages.
- RUKSHARAJA : Jambuvan, the king of bears.
- RUKSHAVATA : The name of a mountain near the river Narmada.
- RUMA : Wife of Sugriva. Vali, after killing Mayavai, re-

turned to his capital to find Sugriva king of Kishkindhya. Enraged, Vali drove out Sugriva and annexed his wife Ruma to his harem.

- SABARI : A devotee belonging to Sabara tribe who was eagerly waiting all her life for Rama's arrival and blessings. When finally Rama called on her and partook the fruits offered by her, he blessed her with final salvation from earth.
- SACHI : Name of Indra's wife.
- SADHU : A recluse.
- SAGARA : A king of the solar dynasty of Ayodhya. Sage Kapila in wrath cursed him and reduced Sagara's 60,000 sons to ashes. His great grandson Bhagiratha prayed to Brahma to restore them to life. Hence the descent of the Ganga to the earth. Brahma, however, had laid down that none but Siva would be able to arrest the fall of the Ganga from heaven. Siva agreed, but Ganga thought of running away to the nether world. Siva kept the river locked up in the matted lock of his hair and released her after further prayers from Bhagiratha.
- SAHADEVA : The youngest of the five Pandu brothers. He was learned in the science of astronomy which he had studied under Dronacharaya. He was also well acquainted with the management of cattle.
- SAHASRAKSHA : An epithet of Indra, the god with thousand eyes.
- SAINDHAVA : An epithet of king Jayadratha of Sindhu who fought for Kauravas. He was killed by Arjuna as a vengeance for causing the death of Abhimanyu, his son.
- SAIRENDRI : A maid-servant employed in the harem of Virata's palace.
- SAKUNI : Brother of queen Gandhari and thus an uncle of Kauravas. He was a skilful gambler and a cheat. He was selected to play the dice with Yudhishtira in the match in which the Pandavas staked all and lost.
- SAKUNTALA : Daughter of sage Vishvamitra by the nymph

Menaka. Left in the forest by the parents, she was found by sage Kanva who brought her up as his own daughter. Her love marriage, separation and reunion with king Dushyanta are subject of a celebrated drama. She was the mother of Bharata, the head of the long race of kings who took part in the Mahabharata war, and has given India the name of Bharata.

- SALIGRAMA** : A stone held sacred by the Vaishnavas. It is an ammonite found in river Gandak, and its value is according to the number of spirals and performance a stone has.
- SALYA** : Brother of Madri, second wife of Pandu. He went over to the side of the Kauravas and acted as the charioteer of Karna in the great war. After Karna was killed, he succeeded him as a general and commanded the army on the last day of the war, when he was slain by Yudhishtira.
- SAMADHI** : A pose of deep meditation.
- SAMBA** : Son of Krishna and Jambavati.
- SAMBARA** : A powerful demon killed by Pradyumna, son of Krishna. See Pradyumna.
- SAMBHU** : A name of Siva; also one of the Rudras.
- SAMPATI** : A mythical bird, son of Garuda, Vishnu's vehicle. Brother of Jatayu.
- SAMSAPTAKA** : One who has taken a vow to conquer or die, and never to retreat. The Samsaptakas were suicide squads.
- SAMVARTA** : A younger brother of Brihaspati, preceptor of gods. A great Brahmacharin, who could defeat Indra, Agni and others. He conducted the yagna performed by king Marutha of Ikshvaku dynasty.
- SANDHYA** : Personification of the daughter of Brahma. She was the wife of Siva. Also, identified with twilight.
- SANDILYA** : A descendant of Sandila, a sage who is associated with the Chhandogya Upanishad.
- SANDIPINI** : A sage who was the preceptor of Krishna and Balarama. He demanded that as his preceptor's fee, his son, who was kept under the waters of the

sea by a demon, should be restored to him. Krishna plunged into the sea, killed the demon and brought back the boy.

- SANGA : A son of Virata.
- SANI : The planet Saturn, represented as a black man in black garments. Son of the Sun and Chhaya; also mentioned as the son of Balarama and Revati.
- SANJAYA : Charioteer of Dhritrashtra. He was sent as emissary to the Pandavas but his mission proved fruitless. It was he who narrated to the blind Dhritrashtra every event of the Mahabharata War.
- SANJNA : Wife of sun-god and mother of Yama and Yamuna. See Aswini Kumar, Chhaya.
- SANKARA : Another name for Siva.
- SANKULA YUDDHA: A melee, confused fight.
- SANTA : Daughter of Dasaratha adopted by Lompada and married to the sage Rishyasringa.
- SANTANU : King of the lunar race, he was the grandfather of Pandu and Dhritrashtra.
- SANYASI : A recluse.
- SAPTA RISHI : The seven sages. Sons of Brahma, they rank next to the gods, only their names differ in different texts. They are also identified with the Great Bear.
- SARABHANGA : A sage in Dandaka forest. Rama during his wandering in the forest called on the sage.
- SARAMA : One of the woman-guards who was sympathetic to Sita. She revealed the grief-stricken Sita that the head of Rama brought by Vidyujjihva, an expert in magic art, was a false one.
- SARASWATA : A rishi represented as the son of Saraswati. In the deluge, he survived on fish and kept up the knowledge of the Vedas. After the deluge, the Brahmins, 60,000 of them, rushed to him and acquired knowledge of the Vedas from him.
- SARASWATI : Goddess of learning and the arts, she is depicted with a book in her hand and playing the Veena.
- SARAYU : A river on the banks of which Ayodhya is situated.
- SARDULA : A demon-spy who entered Rama's camp to watch



Saraswati

the enemy's movements and report to Ravana. He was caught and admonished by Rama.

SATABALI

: A general under Sugriva.

SATANANDA

: Son of Gautama by Ahalya and the family priest of Janaka.

SATI

: Daughter of Daksha. She became Siva's first wife.

SATRAJIT

: Father of Satyabhama. He got the Syamantaka jewel from the sun-god as a gift and prided himself on it. From his brother Prasena, the precious jewel passed into the hands of Jambavan, who, being vanquished in fight, presented it with his daughter to Krishna. Krishna returned the jewel to Satrajit who in turn presented it to Krishna with his daughter Satyabhama. Later, when Satyabhama was at her father's, Satradhanvan, at the request of Akrura, killed Satrajit and obtained possession of

the jewel. Krishna killed Satradhanvan but the jewel had already been handed over to Akrura and was allowed to remain with him. See Akrura.

- SATSANGA : Religious congregation.
- SATUNJAYA : The favourite elephant of Dasaratha.
- SATYAKI : A hero of the Yadava family who acted as charioteer of Krishna and was a staunch adherent of the Pandavas in the Mahabharata war.
- SATYABHAMA : Daughter of Satrajit and one of the most favourite wives of Krishna. Krishna took her with him to heaven and she induced him to bring back the Parijata tree.
- SATYAJIT : A Panchala prince slain by Drona.
- SATYAVAN : Son of a blind king, chosen as her husband by Savitri, the lovely daughter of king Asvapati. See Savitri.
- SAUGANDHIKA : A flower-garden of Kubera.
- SAVITRI : The only daughter of king Asvapati, she chose Satyavan as her husband. Narada told her at the marriage that her husband was fated to die in a year's time. She accompanied her husband during his routine duty of felling trees. On the doomsday, fatigued by work, Satyavan fell asleep on Savitri's lap. In the meantime Yama deprived him of his soul in the presence of Savitri and moved away. Savitri closely followed him and refused to be tempted with the boons given by Yama. At length, love conquered death and Yama relented and restored her husband's spirit. She is regarded as the embodiment of the highest type of conjugal fidelity and her example is held out to every daughter of India for emulation.
- SAVYASACHI : A title of Arjuna; who pulls a bow with either hand.
- SHAIVAS OR SHAIVITES : Followers of Siva.
- SHAKTAS : A sect of followers of the Shakti doctrine.
- SHANTIPARVA : One of the eighteen parvas of Mahabharata wherein is given the instruction of Bhishma to Yudhishtira.

SHASTRAS	: The holy scriptures.
SHATRUGHNA	: Son of Dashratha by Sumitra. He founded Mathura and killed Lavanasura.
SHESHA	: The serpent on whose head rest Vishnu and Lakshmi at the end of each cycle after the total annihilation of the universe.
SHIKHANDI	: Daughter of king Drupada, reborn as a man responsible for the final shaft that killed Bhishma.
SHLOKA	: A Sanskrit verse.
SIBI	: A Rajarishi known for his unfailing sense of sacrifice. To save a dove from a hawk, he cut his own body to pieces to offer them to the hawk.
SIDDHAS	: Beings with supernatural powers acquired through yogic practices.
SIMSUPA	: A big tree. Hanuman after entering Asoka grove spent some time atop this tree and saw Sita beneath the tree.
SISUPALA	: Son of Damaghosha, king of Chedi. In a former existence, he was one of the two doorkeepers of the abode of Vishnu. Being cursed by the sages, to take birth on earth, the door-keepers, Jaya and Vijaya, fell to the earth and had rebirths several times and were vanquished by Vishnu himself each time.
SITA	: The heroine of Ramayana, she was the daughter of Janaka. She was not born but arose from the furrow when her father was ploughing, representing the spirit of the tilled earth. Wife of Rama, she is the ideal of Indian womanhood.
SIVA	: God of destruction, as against Brahma the god of creation and Vishnu the preserver. His spouse is Parvati, also known as Durga or Kali. Siva is also known as Nataraja and Pasupati. The Ganga flows through the matted locks of his hair, with the moon on his forehead. He has a third eye on his forehead, sparks from which reduced Kama or Cupid to ashes. The earliest reference can be traced to the Indus Valley civilisation showing Siva as a three-faced being, wearing a horn on his head.
SIVAM	: Name of the palace built for the Pandavas at



Siva

Varanavata. The palace built of wax was set fire to by the agents of Duryodhana who planned to kill Pandavas.

SMRITI

: Sacred commentaries on the Vedas.

SOMA

: The moon. Represented to be the son of Atri, he was married to the 27 daughters of Daksha but being partial to Rohini, was cursed by his father-in-law to be consumptive. At the intercession of his wives the consumption was subsequently removed.

SRAVANA

: A Vaisya youth killed by Dashratha through mistake. For this act, Dashratha was cursed by Sravana's old parents to die of a broken heart at the separation of his son. This curse came true when Rama was sent away to forests.

SRUTAYUDHA

: A brave warrior who fought for Kauravas. He had a mace gifted by Varuna as a result of a penance undertaken by his mother, Parnasa. According to the condition attached to the gift, if the missile was hurled against one who was not fighting, it would recoil and kill the very person who used it. As Srutayudha hurled it on Krishna, it hit Krishna's chest and rebounded and fell flat the warrior.

SRUTI

: Vedas and sacred texts.

- SUBHADRA : Sister of Balarama married to Arjuna. Through her son Abhimanyu, the line of the Pandavas was preserved.
- SUDAKSHINA : Name of the queen Dilipa of the Raghu dynasty.
- SUDAMA : A classmate of Balarama and Krishna in sage Sandipini's ashram. He was also known as Kuchela. Steeped in poverty and a large family to maintain, he went to Dwaraka to seek Krishna's help. As an offering to his boyhood friend, he took beaten rice to Krishna. Krishna blessed his friend with wealth and prosperity.
- SUDARSHANA : A descendant of Rama, king of Ayodhya. Also, weapon of Mahavishnu.
- SUDRA : One of the four castes of the Hindu society.
- SUGRIVA : Brother of monkey-chief, Vali, he was the manifestation of sun-god. Born to help Rama, the manifestation of Vishnu, who was to kill Ravana. Dethroned by his brother, Vali; on the latter's death he was reinstated as the king of Kishkindhya.
- SUKA : (a) Son of the great sage Vyasa by a heavenly nymph in the form of a female parrot. He was a born philosopher. He became a perfect Siddha and rising up to the heavens, shown there as a second sun.
(b) A spy who entered Rama's camp in the form of a bird to deliver a message to Sugriva from Ravana. In his message, Ravana pleaded with Sugriva not to espouse the cause of Rama. Suka was caught and admonished by Rama.
- SUKRA : The priest and preceptor of the demons. (See Kacha Usana, Devayani and Yayati). He could revive dead persons to life. He is identified with the planet Venus.
- SUMANTRA : Minister in waiting of Dashratha, he drove the chariot of Rama and Sita to the forest.
- SUMITRA : (a) A charioteer of Abhimanyu.
(b) Wife of Dashratha, and mother of Lakshmana and Shatrughna.
- SUNANDA : An attendant maid of princess Indumati.

- SUNASEPA** : Son of Ajigarta. King Harischandra, being childless made a vow that if he obtained a son he would sacrifice him to Varuna. A son was born and named Rohita who purchased Sunasepa as a substitute for him to be sacrificed. Sunasepa escaped death by praising Indra and Vishnu, gave up his relentless father and became the son of Vishvamitra. He was thenceforth called Devaratha.
- SUNDA** : Father of Maricha and husband of Tataka. He was vanquished by Rama.
- SUNDOPASUNDA** : Two demons, sons of Nisunda. They killed each other while quarrelling for Tilottama, a celestial nymph sent for their destruction.
- SUPARSHA** : A wise and noble minister in Ravana's court. Ravana, when after losing all his trusted generals, sons and brother in the battle against Rama, was enraged and thinking that for all their disaster Sita was responsible and tried to kill her, Suparsva intervened and advised against this.
- SURPANAKHA** : Sister of Ravana, a demoness, who wished to seduce Rama and then Lakshmana. She felt insulted and swooped on Sita. To protect her Rama asked Lakshmana to cut her nose and ears off. Enraged, she instigated Ravana to take revenge and the result was the abduction of Sita and the Ramayana's principal war.
- SURABHI** : Mother of Nandini, the fabulous cow of Vasistha.
- SURSADEVI** : The mother of Nagas hidden in the sea. She was asked by the gods to test the strength of Hanuman. Accordingly, she opened her mouth widely to swallow Hanuman. Hanuman contracted himself to small proportion and dived in the mouth and came out quickly before she could close her mouth.
- SURYA** : Son of Kasyapa and Aditi. He was married to Sanjna, the daughter of Tvashtri and by her had three children—Manu Vaivasvata, the founder of the solar dynasty, Yama and the river Yamuna. He is represented as moving in a chariot drawn by seven horses. See Chhaya.
- SUSHENA** : A general under Sugriva. He was a doctor who

rushed to the aid of Lakshmana when he had swooned.

- SUTA : A great sage of Naimisa forest who narrated the story of Mahabharata to an assembly of sages.
- SUTIKSHNA : A sage in Dandaka forest.
- SUVELA : Mountain peak in Lanka.
- SVAHA : One of the daughters of Daksha, wife of Agni, fire-god.
- SVARGA : The heaven of Indra.
- SVASTIKA : The mythical religious mark with the form of a cross with ends bent round.
- SVAYAMPRAKHA : A lady of dazzling beauty who was an ascetic. She was a friend of Hema, a celestial damsel, whom a demon king Maya loved. Svayamprabha was in charge of Hema's garden and the palace.
- SVAYAMVARA : The traditional royal contest for princesses to select the husband from among the assembled body of men.
- SVETA : A son of Virata killed by Bhishma.
- TAKSHAKA : Son of Kadru, one of the serpent chiefs. When other serpents were burnt to ashes on the occasion of the serpent sacrifice performed by king Janamejaya to extirpate the crawling race, he was saved by the interposition of Astika.
- TAMALA TAMASA : River on the bank of which Valmiki had his hermitage.
- TAMASA : A river which Rama crossed while on his way to the forests.
- TANTRIKAS : Those who acquire supernatural powers through practices different from the Yoga, the result being the same.
- TANTRIPADA : The assumed name of Sahadeva while he was with king Virata as the chief cowherd.
- TAPASVI : An ascetic.
- TARA : (a) The wife of Vali and mother of Angada. She attempted to dissuade Vali from fighting with Rama and Sugriva, but did not succeed. After Vali was killed by Rama she married Sugriva.

(b) Wife of Brihaspati, the preceptor of gods. She was carried off by Soma who refused to give her up. Brahma after a fierce contest compelled him to restore her to her husband.

(c) Wife of king Harishchandra and mother of Rohita. She was also known as Taramati.

TARAKA

: (a) A powerful demon, son of Vajranga and Varangi. He propitiated Brahma and asked as a boon that he should not meet with death from anyone but a child seven days old. When he became intolerable by his mischievous pranks, Kartikeya was born and slew the demon on the seventh day of his birth.

(b) Daughter of Yaksha, named Suketa, she was the wife of Sunda. Sage Agastya killed Sunda and turned Taraka into a demoness. She became a sworn enemy of Brahmins and always disturbed their religious rites. Her sons founded the three cities collectively called Tripura. Brahma had given a boon that these would not be killed by any enemy unless the three were together, and with one shaft. Siva destroyed them simultaneously with one arrow.

TILAK

: Mark on the forehead.

TIMIDHWAJA

: A demon killed by Indra with the assistance of Dashratha. In the fight, Kaikeyi saved the king's life while in a swoon and obtained two boons the fulfilment of which resulted in the exile of Rama and kingship to Bharata.

TRINETRA

: God with three eyes, Siva.

TRIPURA

: A demon killed by Siva who also burnt to ashes the three cities, (of gold, silver and iron) of which the demon was master and which were built for him by his friend Mayasura.

TRISANKU

: A wise and just king of the solar race. He had one fault, an overwhelming love of his person. He requested Vasistha and his hundred sons to perform for him a yajna that would enable him to go to heaven in his cherished body. When the absurd proposal was rejected by them he cursed the sages with impotency and was in return cursed by sages to

be a chandala. But Vishvamitra performed the yajna for him in return for his past services. When the sacrifice was over, the gods themselves ignored this. Vishvamitra, who was enraged by the act of gods, caused Trisanku mount up into heaven with his body by the potency of his severe penance. When he was about to enter heaven, Indra ordered 'fall Trisanku'. But his fall was arrested by the voice of Vishvamitra half way between heaven and earth, where the body of the king is presumed to remain.

- TRISITA : Another brother of Surpanakha.
- TRIVENI : The confluence of Ganga, Yamuna and Sarasvati.
- TULSI : An evergreen plant whose leaves are used for religious functions.
- TVASTHA : The great architect of the gods. He is also known as Vishvakarma. His daughter Sanjana was married to the sun-god, but as she was unable to endure his effulgence, the divine architect placed the sun-god upon his lathe and cut off a part of his lustre which he used in making the discus of Vishnu, the trident of Siva and the weapons of other gods.
- UDAKANYA : Daughter of the ocean, Lakshmi.
- UDARAJA : The king of oceans.
- UDAYANA : A name of Agastya.
- UDDHAVA : Name of a Yadava, a cousin of Krishna. The dialogue between Uddhava and Krishna is well known as *Uddhava Gita*, like *Arjuna Gita* (on the lines of Krishna's Gitopadesha to Arjuna). When he foresaw the destruction of Yadavas, he sought Krishna's advice. This advice is in the form of a dialogue.
- UDRATRU : One of the four chief priests at a sacrifice.
- UDRITI : Chanting of the Samaveda.
- UGRASENA : The king of Mathura who was deposed by his son, Kamsa, and kept in confinement. After Kamsa's death, Krishna restored the throne to Ugrasena.
- UKTHA : A name of the Samaveda, one of the four Vedas.
- ULKAMUKHA : A demon.

ULUPI	: The daughter of the serpent Kauravya. One day while Arjuna was bathing in the river Ganga, Ulupi happened to see him. She was taken with his manly beauty. She stole him away to Patala and persuaded him to marry her. From him, she had one son named Iravan.
UMA	: Another name of Parvati.
UMAGURU	: The Himalayas.
UNCHAVRITTI	: The life of a mendicant, begging for his food.
UNMADAN	: One of the five arrows of the god of love, Kamadeva.
UNNETRU	: One of the sixteen priests at a sacrifice.
UPACHHAYYA	: A kind of sacred fire.
UPADESHA	: Advice, initiation, communication of a mantra.
UPADHYAYA	: A religious preceptor.
UPAHALAKA	: A name of the Kuntaladesa.
UPAKARMA	: A ceremony performed before commencing to read the Vedas after the monsoons.
UPAKRANA	: a) Commencement of reading the Vedas after the performance of a preparatory rite. b) The insignia of royalty.
UPANAYANA	: Investiture with the sacred thread.
UPANGA	: A class of works supplementary to the Vedangas.
UPANISHAD	: Earliest speculations about the universe, these metaphysical writings attached to the Aranyakas, endeavour to explain to us what is contained in the Vedas.
UPANISHKRAMANA	: The religious rite of taking a child for the first time into the open air. This is generally performed in the fourth month of the child's age.
UPAPLAVA	: A name of Rahu; an eclipse of the sun or the moon.
UPARUPAKA	: A drama of an inferior class of which 18 are enumerated.
UPASANA	: Religious meditation.
UPATISHYA	: The lunar asterism called Ashlesha; another lunar asterism called Punarvasu.

- UPAVEDA : A class of writings subordinated to the Vedas. There are four Upavedas and one is attached each to the four Vedas. Ayurveda is attached to Rigveda, Dhanurveda to Yajurveda, Gandharvaveda to Samaveda and Shastrashastra to Atharvaveda.
- UPAVITA : Investiture with the sacred thread.
- UPENDRA : A name of Vishnu in his fifth incarnation.
- URAGA : A semi-divine serpent usually represented with a human face.
- URANA : A demon slain by Indra.
- URMILA : Wife of Lakshmana and daughter of Janaka.
- URUKRAMA : Name of Vishnu in the Vamana incarnation.
- URVASHI : A celestial nymph who cursed by Mitra and Varuna came to the world of mortals. While descending, she saw king Pururavas and fell in love with him. She bore a son to him before she left him and returned to heaven.
- USANA : Sukra, son of Bhrigu and preceptor of the Asuras (demons). He is known as a writer on civil and religious laws. He was an authority on civil polity.
- USHA : The daughter of Bana who saw Aniruddha in a dream and became enamoured of him. When she related this to her close friend, Chitrlekha, the latter advised her to employ a portrait-painter to take the portraits of all the young princes in the neighbourhood. On seeing the portraits, Usha recognised Aniruddha's and Chitrlekha then clandestinely united the youth to Usha.
- USHAS : The deity that presides over the morning and evening twilight.
- UTANGA : An old Brahmin friend of Krishna.
- UTATTHA : The name of a son of Angiras.
- UTKSHEPANA : Throwing upwards, considered as one of the five Karmas of the Vaiseshikas.
- UTSANJANA : A ceremony connected with the suspension of a Vedic lecture.
- UTTAMA : A name of Vishnu.
- UTTANAPADA : Father of Dhruva.

- UTTARA : Heir-apparent to Matsya kingdom and son of King Virata. His other name is Bhuminjaya.
- UTTARA MIMAMSA : The Vedanta philosophy as distinguished from Mimamsa proper which is usually called Purva Mimamsa.
- UTTARAPALA : Kubera, the regent of the north.
- VAIDEHI : Another name for Sita, daughter of Videha, the kingdom of Janaka of Mithila.
- VAISAMPAYANA : A celebrated sage, he was a pupil of Vyasa, from whom he learnt the Mahabharata, to be recited at the Yajna by king Janamejaya. He is believed to be the teacher of Yajurveda, and also the author of Harivansa.
- VAISHNAVAS : Followers of Vishnu.
- VAISHNAYA YAGA : A sacrifice which Duryodhana performed while Pandavas were in the forests. This sacrifice he performed as he was not allowed to perform Rajasuya Yaga while Pandavas were alive.
- VAITARANI : The river on the way to hell.
- VAJRADAMSHTRA : A general in Ravana's army who was killed by Angada, son of Vali, in a duel.
- VALALA : The assumed name of Bhima while he was in the court of king Virata. He was a royal cook and wrestler. He killed Virata's brother-in-law, Kichaka when he tried to molest Draupadi.
- VALMIKI : The first poet and the famous authority of Ramayana. Though a Brahmin by birth, he led a depraved life and was a notorious cut-throat, but was reclaimed by Narada. Once while he was engaged in devotions, he saw a fowler in the act of shooting at a pair of *kraunch* birds (curlews) and a curse fell from his mouth in the shape of regular stanza. On the advice of Brahma, he composed the Ramayana. Sita, when banished by her husband, Rama, took refuge with this sage who brought up her twin sons.
- VAMANA : Vishnu, born as the son of Aditi and Kasyapa for the subjugation of Bali. He is regarded as the fifth incarnation of Vishnu. see *Bali*.

- VARUNA : Son of Aditi and Kasyapa, he is one of the principal Vedic deities.
- VASISTHA : Eminent sage, whose hymns form the seventh book of the Rigveda. He now lives in the Great Bear. He was also the chief priest at the court of Dasharatha of Ayodhya.
- VASUDEVA : The father of Krishna, Vishnu's incarnation. Also used as the name of Krishna himself.
- VASUKI : The king of serpents who holds the earth on his head.
- VATSALA : Daughter of Balarama, married to Abhimanyu.
- VAYU or VATA : The wind god.
- VEDANTA : A school of Indian philosophy.
- VEERASENA : The name of Nala's father.
- VEN : A universal emperor, father of Prithu. He commenced his reign auspiciously but subsequently lapsed into heresy; the sages consequently deposed him and pummelled him until Nishada was extracted from his hand and Prithu from his thigh.
- VIBHISHANA : A brother of Ravana and Kubera who helped Rama in rescuing Sita. He became the king of Lanka after Ravana's death. The most pious of the demons.
- VICHITRAVIRYA : Half-brother of Bhishma and father of Dhritrashtra and Pandu, who were begotten of his widows Ambika and Ambalika respectively by Vyasa. See Amba, Ambalika and Bhishma.
- VIDEHA : Mithila.
- VIDURA : When Satyawati begged Vyasa to beget progeny of Ambika and Ambalika, Ambika terrified by Vyasa's austere appearance sent to him one of her slave girls, dressed in her clothes. This girl became the mother of Vidura. Vidura is famous for his wisdom and righteous conduct.
- VIDYADHARAS : Celestial creatures including the Gandharvas and Kinnaras.
- VIDYUJJIHA : A demon in Ravana's court, expert in creating illusions. He was asked by Ravana to prepare a false

- head of Rama and his bow. These illusory things were vainly shown to Sita to secure her.
- VIMPAKSHA : A commander in Ravana's army who was killed by Hanuman.
- VINATA : One of the wives of Kasyapa.
- VINDA : A king of Avanti.
- VINDHYAS : The mountain range in central India, crossed by Agastya.
- VIRABHADRA : A son of Siva created from his mouth with a thousand heads, a thousand eyes, a thousand feet, wielding a thousand clubs, a thousand shafts, etc. The object of his creation was to stop Daksha's sacrifice.
- VIRADHA : A demon. He was a Gandharva, named Tumiburu, and under a spell of curse by Kubera had become a demon. He was killed by Rama and Lakshmana in Dandaka forest.
- VIRATA : The king of Matsyas. The Pandavas lived incognito at his palace for one year. His daughter Uttara was married to Abhimanyu and became the mother of Parikshit who succeeded Yudhishtira to the throne of Hastinapura.
- VISHNU : God in his manifestation as the Preserver. Born several times to punish and destroy the wicked and to establish peace. He is the manifestation of the solar energy and is described as striding through the seven regions of the universe in three steps and enveloping all things with the dust (of his beams).
- VISHVAKARMA : Omniscient. The name came to designate a personification of the creative power. Vishvakarma was the great architect of universe. In his creative activity, he is described also as Prajapati; other appellations are Karu (workman), Takanaka (wood-cutter), Devavardhka (Builder of gods), Sudhanvant (having a good bow). He is worshipped by artisans and workers alike.
- VISHVARAS : The son of Pulastya and the father of Kubera, Ravana, Kumbhakrana, Vibhishana and Surpanakha.
- VISHOKA : Charioteer of Bhima.



Vishnu

- VISHVAMITRA** : Born as Kshatriya, he underwent austerities and penance and rose to the rank of a Brahmishi, and became one of the seven celebrated sages. He and his descendants composed the verses of the third book of the Rigveda. He gave Rama and Lakshmana divine weapons.
- VISHVARUPA** : All-pervading.
- VRIDDHAKSHATRA**: An illustrious king of Sindhus. His son was Jayadratha.
- VRIKA** : A prince of Panchala who was slain by Drona.
- VRIKODARA** : An epithet of Bhima; wolf-belly.
- VRISHA** : A brother of Sakuni.
- VRISHAPARAVAN** : A powerful demon who made wars against the gods with the help of Sukra, the preceptor of Daityas. His daughter was married to king Yayati.

- VRITRA : A powerful demon slain by Indra. He is represented as imprisoning the rain in the storm-cloud.
- VYASA : Arranger. The title is applicable to many a compiler, especially to Veda Vyasa, who compiled the Mahabharata. From the imperishable nature of his work he is called Saswata or immortal.
- VYUHA : Battle array (strategy). In ancient times, armies were arranged in battle in formations of definite patterns, each of which had a name, such as chakra, kurma, krauncha and makara.
- YADAVAS : A tribe belonging to Krishna. The other branches of this tribe included Vrishnis and Bhojas.
- YADU : The eldest son of Yayati and Devayani and ancestor of the Yadavas.
- YAJNAVALKYA : A Vedic sage who recited the story of Rama to Bharadwaja.
- YAKSHAS : Ugly creatures, followers of Kubera, they are good singers.
- YAMA : The god of death mentioned in the Rig Veda, where he is regarded as the first man, the son of Vivasvata.
- YASODA : The foster-mother of Krishna.
- YAVAKRIDA : Son of the celebrated sage, Bharadwaja. With the blessing of Indra he became a scholar. Once when he saw Paravasu's wife alone, he ravished her. He was killed by a demon created out of a hair plucked and charged with mantras by Raibhya who was seized with anger on learning his daughter-in-law's plight.
- YAYATI : The fifth king of the lunar race and son of Nahusha. Yayati had two wives, Devyani and Sarmistha. From the former, he had a son, Yadu, the founder of the great line of Yadavas; and from the latter he had Puru, the founder of the line of the Purus. Yayati was of amorous disposition and lost in sensuality. His infidelity to Devyani brought him the curse of Sukra, her father, of old age and infirmity. Sukra, however, consented to have the curse transferred to any one of his sons, and Puru agreed. After a 1000 years of sensuality, he restored to Puru the throne.

- YOGAMAYA : The illusory Sita.
- YOGI : An expert of Yoga, who uses it as a means to effect union of the individual soul with God. Often taken for a recluse.
- YUGA : An epoch or age of the world. There are four of them—the Krita Yuga, the Treta Yuga, the Dwapara Yuga and the Kali Yuga. After these four, the cycle repeats again. The duration of each Yuga is fixed, and this includes not only the real duration but also the twilight period preceding the Yuga a period equal to the succeeding period, the two periods being called Sandhya and Sandhyansa, each being one tenth of the duration of the Yuga duration. The duration computed by “god” years, is as follows:-
- Krita Yuga*, 4000, with 400 each as Sandhya and Sandhyansa. *Treta Yuga* is 3000 years, with 300 as Sandhya and 300 as Sandhyansa. The *Dwapara Yuga* is 2000 with 200 years as Sandhya and 200 as Sandhyansa. The *Kali Yuga* is 1000 years, with 100 years as Sandhya and 100 as Sandhyansa. The total of all the four Yugas works out as 12000 years. One year of the gods is equal to 360 years of the human beings. This constitutes—the Maha Yuga or Manwantara. Two thousand Maha Yugas constitute a Kalpa, or night and day of the Brahma. In other words, 8040 million years! Each Yuga has certain distinctive features. In the *Krita Yuga*, there is righteousness in full. There is one deity, one formula, one rule and one rite. Everyone does the right thing as duty. No human efforts are necessary. Every wish is fulfilled. In the *Treta Yuga*, righteousness declines by one fourth. Righteousness depends on ceremonies. Sacrifices come into being. Men act with an object in view and are disposed to austerities and liberal from a simple feeling of duty. In the third, *Dwapara Yuga*, righteousness become half. There is a decline in goodness, and only few adhere to truth. Diseases, cravings and calamities appear. In the last, namely *Kali Yuga*, the present Yuga, righteousness remains only one fourth. Works of righteousness and sacrifice cease. Calamities,

diseases, fatigues, anger, distress, hunger and fear come to prevail.

YUPAKSHA

: A commander in Ravana's army who was killed by Hanuman.

YUVASVA

: A king of the solar race, father of Mandhatri.

YUYUTSU

: One of the sons of Dhritarashtra by a Vaisya woman. In the Mahabharata war, he joined the Pandava side. He was an eminent warrior and an honest and mighty hero. He supervised Parikshit and the country after the Pandavas' "Mahaprasthana".

Languages and Scripts of India

INDIA IS A multi-lingual country, each linguistic State having major linguistic minorities. According to the 1961 census of India, the languages and dialects spoken in India total an impressive figure of 1952. The 1971 census found many entries unidentifiable or questionable and listed 203 languages as mother tongues in India. Of these, 15 major languages are mentioned in the VIII Schedule of the Constitution as the national languages of India. The language-wise break up of figures is on the basis of 1971, the last available figures, leaving aside Kashmiri, which is spoken by under 2.4 million people, Sanskrit by 2,212 people and Sindhi spoken by 1.6 million people; the bulk of the population speaks only a dozen languages. The languages of India may be grouped into what are known as (a) Indo-Aryan languages, spoken by about 80% of the population, (b) the Dravidian languages spoken by 19% of the population, (c) the Austro-Asiatic group of languages spoken by 1% of the population and (d) Sino-Tibetan languages spoken by half per cent of the population confined to the north-eastern corner of India.

(a) The Indo-Aryan languages—which include Hindi, Rajasthani, Punjabi, Bengali, Marathi and Urdu—account for the largest group.

(b) The Dravidian languages, spoken in the southern Indian peninsula, consist of (1) Tamil (37.6 million), which is different from other languages, being the oldest language of the subcontinent; (2) Telugu (44.7 million); (3) Kannada (21.7 million) and (4) Malayalam (21.9 million). The last three have a high Sanskritised base and, even though written in local alphabets, their scripts are ultimately related to the Devanagari script, so modified as to appear totally different.

(c) The Austro-Asiatic languages include those spoken in southern Asia. These are related to the dialects spoken by the tribal communities in central and eastern India and also in the Nicobar Islands.

Following is the position in regard to these languages:

ASSAMESE : Spoken by 8,959,558 people, is of the Indo-Aryan

family. Its vocabulary is drawn from Sanskrit with an influence of Tibeto-Burman dialects. Except a few characters, the alphabet is akin to that of Bengali.

BENGALI

: Spoken by 44,972,312 people, mostly in West Bengal, Cachar district of Assam, Tripura and other parts of India, is the State language in Bangladesh also. Of the Indo-Aryan group, it is derived from Prakrit, its vocabulary derived largely from Sanskrit. Earliest works consist of songs composed by saints, known as siddhas.

GUJARATI

: Spoken by 25,865,012 people, is derived from Sanskrit through the intermediate stages of Parakrit and the Apabrahmsa or Sauraseni dialect. Its alphabet is close to Devanagari.

HINDI

: Spoken by nearly 208,514,005 people. Coming after Chinese and English, it is the third most important language in the world. It is understood by many more millions. With its component dialects, it is spoken in the largest part of northern India — Haryana, Rajasthan, Uttar Pradesh, Madhya Pradesh and Bihar. Hindi includes a large number of local variations, e.g., Brajbhasha (Agra-Mathura region), Avadhi and Maithili spoken in parts of UP and Bihar. The standard Hindi is called Khari Boli, spoken in Haryana and Meerut region of Uttar Pradesh.

KANNADA

: Spoken by 21,710,649 people, mostly in Karnataka State, it is next only to Tamil in antiquity. The earliest available literary work goes back to the ninth century A.D.

KASHMIRI

: Spoken by 2,495,487 people, largely in Kashmir valley, has grown along with Sanskrit. Earliest work dates back to the 13th century A.D.

MALAYALAM

: Spoken by about 21,928,760 people mostly in Kerala, is of the Dravidian group. It has a predominantly Sanskrit vocabulary.

MARATHI

: Spoken by 41,765,190 people mostly in Maharashtra, has several dialects, e.g., Konkani. One thousand years old, it is derived from Sanskrit, and its alphabet is Devanagari with a few alterations.

- ORIYA : Spoken by 19,863,198 people mostly of Orissa, is close to Bengali.
- PUNJABI : Spoken by 14,105,443 people in Punjab (and Pakistan's province of the same name), is written in Gurumukhi, a variation of Devanagari, as also in Persian and Devanagari scripts.
- SANSKRIT : Spoken only by 2,212 people, is the language which is the mother of most Indo-Aryan Languages. An ancient language it is at least 4000 years old and is the basis of the Indo-European languages. Its heritage is very rich. It came with the Aryans. Later came the development of Prakrits, including Pali, which became closer to the masses.
- SINDHI : Spoken by 1,676,875 people, is the language of the migrants from Sind (Pakistan).
- TAMIL : Spoken by 37,690,106 people is the oldest of the Dravidian languages. It is spoken by 99.8% in Tamil Nadu, and in parts of Sri Lanka. The earliest work dates back to the 5th century B.C.
- TELUGU : Spoken by 44,756, 923 people mostly in Andhra Pradesh, has a vocabulary based on Sanskrit. Its position is in between Tamil and the Indo-Aryan group of languages. The oldest work dates back to the 11th century.
- URDU : Spoken by 28,620,893 people, is a language created by the fusion of Hindi words with those of Persian and Arabic. It was the camp language of soldiers during Mughal period. Written in Persian script, with certain additions, it is also written in Devanagari script. It flourished in south Indian kingdoms, too.

TABLE OF TRANSLITERATION

A	B	G	H	Kan	Mal	Mar	Or	P	Sk	Ta	Te	A	B	G	H	Kan	Mal	Mar	Or	P	Sk	Ta	Te
a	अ	अ	अ	अ	अ	अ	अ	अ	अ	अ	अ	na	n	n	n	n	n	n	n	n	n	n	n
i	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	pa	p	p	p	p	p	p	p	p	p	p	p
u	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	pha	ph	ph	ph	ph	ph	ph	ph	ph	ph	ph	ph
e	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ba	b	b	b	b	b	b	b	b	b	b	b
o	ओ	ओ	ओ	ओ	ओ	ओ	ओ	ओ	ओ	ओ	ओ	ma	m	m	m	m	m	m	m	m	m	m	m
ai	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ya	y	y	y	y	y	y	y	y	y	y	y
au	औ	औ	औ	औ	औ	औ	औ	औ	औ	औ	औ	ra	r	r	r	r	r	r	r	r	r	r	r
ka	क	क	क	क	क	क	क	क	क	क	क	la	l	l	l	l	l	l	l	l	l	l	l
kh	ख	ख	ख	ख	ख	ख	ख	ख	ख	ख	ख	va	v	v	v	v	v	v	v	v	v	v	v
ga	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग	ग	sha	sh	sh	sh	sh	sh	sh	sh	sh	sh	sh	sh
gh	घ	घ	घ	घ	घ	घ	घ	घ	घ	घ	घ	cha	ch	ch	ch	ch	ch	ch	ch	ch	ch	ch	ch
ng	ङ	ङ	ङ	ङ	ङ	ङ	ङ	ङ	ङ	ङ	ङ	ja	j	j	j	j	j	j	j	j	j	j	j
ta	ट	ट	ट	ट	ट	ट	ट	ट	ट	ट	ट	ka	k	k	k	k	k	k	k	k	k	k	k
th	ठ	ठ	ठ	ठ	ठ	ठ	ठ	ठ	ठ	ठ	ठ	ga	g	g	g	g	g	g	g	g	g	g	g
da	ड	ड	ड	ड	ड	ड	ड	ड	ड	ड	ड	ba	b	b	b	b	b	b	b	b	b	b	b
dh	ढ	ढ	ढ	ढ	ढ	ढ	ढ	ढ	ढ	ढ	ढ	ma	m	m	m	m	m	m	m	m	m	m	m
na	न	न	न	न	न	न	न	न	न	न	न	pa	p	p	p	p	p	p	p	p	p	p	p
ni	नि	नि	नि	नि	नि	नि	नि	नि	नि	नि	नि	pha	ph	ph	ph	ph	ph	ph	ph	ph	ph	ph	ph
ti	ति	ति	ति	ति	ति	ति	ति	ति	ति	ति	ति	ba	b	b	b	b	b	b	b	b	b	b	b
thi	थि	थि	थि	थि	थि	थि	थि	थि	थि	थि	थि	ma	m	m	m	m	m	m	m	m	m	m	m
di	दि	दि	दि	दि	दि	दि	दि	दि	दि	दि	दि	pa	p	p	p	p	p	p	p	p	p	p	p
thi	थि	थि	थि	थि	थि	थि	थि	थि	थि	थि	थि	pha	ph	ph	ph	ph	ph	ph	ph	ph	ph	ph	ph
da	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	ba	b	b	b	b	b	b	b	b	b	b	b
dh	ढा	ढा	ढा	ढा	ढा	ढा	ढा	ढा	ढा	ढा	ढा	ma	m	m	m	m	m	m	m	m	m	m	m

Urdu	ا = a	ب = b	پ = p	ت = t	ث = th	ج = j
Urdu	د = d	ح = h	خ = kh	ذ = d	ذ = dh	ر = r
Urdu	ز = z	ز = z	ژ = zh	س = s	ش = sh	ص = v
Urdu	ط = t	ظ = z	ع = e	غ = gh	ف = f	ق = q
Urdu	ک = k	گ = g	م = m	ن = n	و = w	ه = h
Urdu	ی = i	ے = e	ی = i	ی = i	ی = i	ی = i

Fairs and Festivals



All the important fairs and festivals observed in different parts of the country at different times of the year, their significance and importance.

Fairs and Festivals

- BAISAKHI**
(April) : 'Baisakhi' or 'Vaisakhi' is the Hindu Solar New Year's Day, observed in many parts of the country. It is a near religious festival. On this day, people bathe in rivers and go to temples to offer prayers.
- BAN YATRA**
(August/September) : In this month, Krishna is believed to have protected the villagers from heavy rains by lifting up the mountain Govardhana, a few miles from Mathura. This forest pilgrimage which commemorates the event, lasts a month.
- BASANT PANCHAMI**
(February/March) : Basant Panchami or Vasanta Panchami is mainly a north Indian festival. It heralds the spring season. The colour of the flowering mustard is the colour of the day which is marked by sports and kite flying. *Saraswatya Puja* is celebrated in Bengal on this day.
- BHAI DOOJ**
(October/November) : 'Bhai Dooj' or 'Tikka' (Brothers' Day) is mainly celebrated in north India when sisters mark *tilak* on their brothers' foreheads and pray for their long life. In Bengal, the festival is called 'Bhai Phonta'.
- BIHU:** : The name of two important Assamese festivals.
(1) *Bhogali Bihu* (January):
It is a harvest festival. After women have harvested the winter paddy, thatched pavilions are set up in every village, and young men spend the night feasting. The pavilions are set ablaze early next morning. This is the signal for the festivities to begin. Buffalo fights are a major attraction.
(2) *Rongali and Goru Bihu* (April-May):
On the occasion of Rongali Bihu, Assamese girls try to

outrival one another in weaving beautiful scarves for presentation to the men of their choice. The boys look for the loveliest orchids to present to the belles. These gay scarves and orchids add colour to the dances that follow.

The *Goru Bihu*, or the cattle festival, is celebrated by washing and decorating the cattle, who are given treat of *gur* and brinjals.

- BUDDHA
PURNIMA
(May) : Celebrated as Buddha Jayanti, the day marks the birth, enlightenment and the *Mahaparinirvana* of the Buddha.
- BRAHMOTSAVAM : This ten-day festival is celebrated with great eclat in the famous temples of Meenakshi at Madurai, Kanchipuram and Tirupati.
(March/April and December/January)
- CAR FESTIVALS : *Car Festival or Ratha Jatra Puri (June/July)*: The deity Jagannath, his brother Balabhadra and their sister Subhadra are placed on colossal chariots. These are pulled by hundreds of devotees from all parts of the country. The spectacular procession goes from the temple in [Puri] to Gundicha Bari, a small distance away. After a stay of seven days at Gundicha Bari, the deities are carried back to their temple.
- Car Festival at Mathura (March/April)*: In the Sri Rangaji Temple at Brindaban, near Mathura, gorgeous Vahanas (Chariots) carry the temple deity, Vishnu and his consort Lakshmi through the streets for ten days.
- Car Festival at Tiruvadamarudur (April)*: On the Tamil New Year's Day, a big Car festival is held at Tiruvadamarudur near Kumbakonam. Festivals are also held at Tiruchirapalli, Kanchipuram and many other places.
- CARNIVAL, THE : The most colourful and unforgettable festival is the
(March/April) Carnival, celebrated by the Catholics in Goa. During the three days of the festival, Goa is gripped by pulsating rhythm of guitars and the lilt of folk songs.
- CHHATH : The Chhath festival is celebrated in veneration of
(November) the Sun-God throughout Bihar with as much zeal,

devotion and enthusiasm as Durga Puja in Bengal. This is a festival of austerity and the devotees after six days of fasting and penance go to the nearest river and offer *Arghya* (oblation) to the Sun-God once at sunset and again at sunrise.

CHRISTMAS
(December 25)

: The birth anniversary of Jesus Christ is celebrated by Christians and non-Christians alike. Families get together around decorated Christmas trees and gifts are exchanged. On Christmas Eve, services are held at midnight in the Churches.

CHRISTIAN MELA
(March/April)

: At Mehrauli, eight miles from Delhi, a procession of Christians from all over the metropolis goes through the streets of the little town.

DIWALI
(October/November)

: Diwali is an occasion of great excitement and rejoicing all over the country. Diwali marks the start of the New Year. Every city, town and village is turned into a fairyland with thousands of flickering oil lamps and electric lights illuminating homes and public buildings. The festival marks the return of Rama to Ayodhya after killing the demon king Ravana.

Lakshmi and Kalipuja: On this night, while the rest of India worships Lakshmi, the eastern part of India, particularly Bengal, worships Kali, the goddess symbolising Shakti or Strength. The Kali Puja is another important aspect of Bengal's life. The occurrence of Kali Puja, on the same day as Diwali, lends to it colour and grandeur.

Dev Diwali (October/November): The hills of Mount Girnar at Junagadh in Gujarat are the scenes of great festivity on the 10th day after Diwali. Thousands of Jain pilgrims gather on this day at the foot of the sacred hills for circumambulation.

DURGA PUJA
(September/October)

: The origin of Durga Puja dates back to the epic times when Rama invoked the help of Durga against the demon King Ravana. Durga Puja, the festival in honour of the goddess Durga, is celebrated in September/October with a fervour and flamboyance typical of Bengal. The Bengalis take their festivals seriously. Durga Puja is their most

important and solemn four-day festival when every Bengal home worships Durga, the Divine Mother who embodies cosmic energy. Every locality in the towns and the villages sets up a centre of worship where the beautiful image of Durga is installed. During the Puja days, each Puja Pandal turns out to be a centre of culture. The pandals are decorated in a most artistic manner with new innovations and ingenuity every year. Musical functions, dance, dramas, plays, 'jatras', whole night film shows, recitations and on-the-spot painting and 'Alpana' drawing competitions, literary debates and other cultural functions are held on this occasion. All the well known and even small Bengali newspapers and periodicals bring out bumper *Annual Puja Numbers* on the eve of the Puja. After the customary worship is over, the clay images are taken out in grand processions to the nearest river and immersed there. In Delhi, all the images of Durga, worshipped in the Capital, are taken out in a long procession and a community immersion ceremony is held on the banks of the Yamuna which is unique of its kind in the country.

DUSSEHRA
(September/October)

: The most popular of India's festivals is Dussehra. Every region observes this 10-day festival in a special way. In north India, it is Ram Lila consisting of plays, recitations and music which recalls the deeds of Rama. In many places, immense cracker-stuffed effigies of Ravana and his brother and son explode to the cheers of thousands of spectators. In Kulu, against the backdrop of snow-covered mountains, villagers, dressed in their colourful best, assemble to take out a procession of local deities while pipes and drums make music. In Mysore, the festival is celebrated with a pomp and pageantry reminiscent of mediaeval times. Dussehra is celebrated as Durga Puja in Bengal.

NAVARATRI:

: In the south, the Dussehra is celebrated as Navaratri. Friends and relatives visit each others' houses to exchange greetings.

EASTER
(March/April)

: The Christian belief in the resurrection of Christ is celebrated with fervour by members of the community.

- EKADASHI-
VAIKUNTH**
(November/December) : An interesting feature of this festival is a gateway that is thrown open to the thousands of pilgrims who come to the temples on this day. The gateway is called "Vaikunth Vasal" and to pass through it is to earn admittance to paradise. At Srirangam, a river-island in Tiruchirapalli, this festival is observed for twenty days.
- FEAST OF
ST. FRANCIS
XAVIER**
(December 3) : The feast of Saint Francis Xavier is held at Velha Goa or old Goa near Panaji, capital of Goa. The mummified body of the Saint is exposed to public once every ten years and pilgrims from all over the world come to pay homage.
- FEAST OF ST.
PHILOMENA**
(August 11) : A tastefully decorated image of St. Philomena is taken out in a procession through the city of Mysore. A church service is held later on.
- FIRE-WALKING
FESTIVAL** : Fire-walking festivals are held in villages in honour of the local deities and to ensure good harvest. They are held once a year and the time is fixed by the local soothsayer. It is mainly a festival of Tamil Nadu and Andhra Pradesh.
- GANESH
CHATURTHI**
(August/September) : The festival is celebrated with special enthusiasm in Maharashtra, where it lasts more than ten days. A clay image of Ganesh is brought home, worshipped for ten days and on the last day, it is immersed in water.
- GANDHI JAYANTI**
(October 2) : The birth anniversary of Mahatma Gandhi, the Father of the Nation, is celebrated with great devotion all over the country.
- GOOD FRIDAY**
(March/April) : The Christians observe Good Friday as the day on which Jesus Christ laid down his life for the good of humanity.
- GANGASAGAR
MELA**
(January) : Pilgrims congregate to bathe on Sagar Island, about 64 km from Diamond Harbour, near Calcutta, at the confluence of river Ganga with the Bay of Bengal on Makar Sankranti day. A fair is also held.
- GURPARB:** : It is the birth or death anniversary of Sikh Gurus. It is observed with great enthusiasm. Processions are taken out and special Diwans are held where community lunch is served. Guru Nanak's birth day is celebrated in October/November. The birth

anniversary of Guru Gobind Singh is celebrated during December/January. The martyrdom day of Guru Arjan Dev is observed around June. Cool Sharbet is also served to passers by on the occasion. The martyrdom day of Guru Tegh Bahadur is observed in November/December.

GANGAUR
(March/April)

: The spring festival of Gangaur is celebrated throughout Rajasthan in honour of Gauri, the Goddess of abundance. A boat procession in Lake Pichola in Udaipur adds to the gaiety of the festival.

GUDI PADVA
(March/April)

: This is the New Year's Day for the people of Maharashtra, a day of great festivity and rejoicing.

HOLI
(February/March)

: The most boisterous of India's festivals is Holi. It is observed all over north India. It is a festival of colour which coincides with the advent of spring when nature is in full bloom. Holi is associated with divine love of Radha and Krishna and is celebrated with particular eclat in the villages around Mathura, the birth place of Krishna.

DOL PURNIMA:
(February/March)

: This festival is celebrated in Bengal on the full moon day when Holi is celebrated in other parts of north India. Being also the birthday of Chaitanya Mahaprabhu, it assumes special significance.

ID-I-MILAD:

: This is a sacred occasion to Muslims as the birth anniversary of Prophet Mohammad.

ID-UL-FITR:

: Celebrated to mark the end of Ramzan—the Muslim month of fasting—it is an occasion of feasting and rejoicing. The faithful gather in the mosques to pray; friends and relatives meet to exchange greetings.

ID-UL-ZUHA

: Bakr-Id commemorates the sacrifice of Abraham. Prayers are offered at mosques during the day; rams and goats are sacrificed.

INDEPENDENCE
DAY
(August 15)

: It marks the anniversary of the attainment of India's Independence and is celebrated with due solemnity in all parts of the country.

JAMSHED NAVROZ
(March 21)

: This is celebrated by the Fasli section of the Parsi community all over India, specially in Maharashtra.



Independence Day at Red Fort, Delhi.

- JAWALAMUKHI FAIR** : The goddess of the volcano Jawalamukhi, in the Kangra Valley, is worshipped by the hill people in their colourful costumes.
(April and October)
- JANMASTAMI** : The birth anniversary of Lord Krishna is observed all over India. It is celebrated with special enthusiasm at Mathura and Brindaban where Lord Krishna spent his childhood. It is also called Gokul Ashtami.
(August/September)
- JAITHA ASHTAMI** : The birthday of the goddess Ragniya, who is believed to have her abode in Khir Bhavani, near Srinagar, is celebrated with prayers and offerings of *Kheer* and flowers by thousands of devotees.
(May)
- KARAGA** : This spectacular festival associated with Draupadi, consort of Pandavas, is held in Bangalore. There is a moon-light procession of the incarnation of primordial power with sword-brandishing devotees known as *Veer Kumars*.
(April)

- KARAM**
(August/September) : It is celebrated by the Adivasis of Bihar for the prosperity of the village. The *Karam* sappling is brought from the jungle by a bachelor and planted in the village. Then follows singing, dancing and taking of rice-beer.
- KARCHI PUJA**
(July) : This seven-day festival is celebrated at Agartala, capital of Tripura, in the temple of Chaturdash Devta or 14 idols of the deity, Shakti.
- KARTHIKAI FESTIVAL**
(November/December) : This is the south Indian festival of lights, and is celebrated on the night of the full moon. The hill of Arunachala at Tiruvannamalai is the venue of the main celebrations.
- KAVERI RIVER FESTIVAL**
(August) : The village deities are taken out to the river in procession, preceded by ancient manuscripts and records possessed by the villages. The river goddess is invoked and the deities are bathed.
- KANSA KA MELA**
(October/November) : To commemorate the destruction of the demon King Kansa of Mathura by Krishna, a fair is held at Mathura and at Fatehpur Sikri.
- KHICHRI AMAVASYA**
(December/January) : According to Hindu mythology, Kashmir was the abode of *Yakshas* or semi-divine beings. The Lord of the *Yakshas* is invited on this day to relish *Khichri* (rice cooked with dal and ghee) which is placed on roof-tops in plates.
- KHORDAD SAL**
(August/September) : This day is the birth anniversary of Prophet Spitaman Zarathustra and is one of the most important Parsi festivals, specially celebrated in Maharashtra.
- KUMBH MELA** : This great religious gathering is held four times in twelve years in four places of the country, namely, Hardwar, Ujjain, Prayag and Nasik. This great *mela* is held at each of these places in a twelve year cycle.
- LOHRI**
(January) : Mainly a festival of Punjab and Haryana, it marks the culmination of winter. Children go from door to door and collect funds for community bonfires which are lit in the evening.
- MAHAVIR JAYANTI**
(March/April) : Birth anniversary of Vardhaman Mahavir, this is a day dedicated to his memory by the Jains.

- MADURAI RIVER FESTIVAL** (April/May) : On this occasion the banks of the river Vaigai present a glittering spectacle. The two deities, the god Sundaresa and goddess Meenakshi are taken out in a splendid procession.
- MELA HEMIS GOMPA** (June) : The Mela celebrates the birthday of Padma Sombhava, the founder of Lamaism. The fair is held on the 10th day of the fifth Buddhist month every year and lasts three days. It is a regional festival of Ladakh.
- MINJAR MELA:** : This fair is held in the picturesque setting of Chamba. Everyone throws a *minjar* (a silk and silver tassel) into the river Ravi to propitiate the river goddess who is believed to avert all calamities from the town.
- MUHARRAM :** : An impressive Muslim function in India is Muharram, which commemorates the martyrdom of Iman Hussain, the grandson of the holy Prophet Mohammad. In cities and towns Muslims take out processions of colourfully decorated *tazias*, which are paper and bamboo replicas of the martyr's tomb at Karbala.*
- NABA BARSHA** (April 14) : Bengali New Year's day. It is celebrated all over Bengal with religious and cultural functions. Businessmen open new account books this day.
- MAKAR SANKRANTI** (January) : Sankranti, a harvest festival, is celebrated in many parts of the country.
- In Karnataka men, women and children, attired in colourful tunics, visit friends and relatives and exchange pieces of sugar-cane, a mixture of *tilgur* and dry coconut, etc. At night, a bonfire is lit and animals are made to jump over the fire. In Bengal, there is a festival of kite flying. People take holy bath in rivers and distribute rice, etc., to the poor. The great Ganga Sagar Mela is held on this day.
- NAGA PANCHAMI** (July/August) : Huge cloth effigies of the great Serpent Shesha or Ananta (Infinite) are made and worshipped. Stone

* Muharram, as an observance of mourning, cannot be described as a festival. It is included among festivals of India because of its observance with piety and pageantry by a large number of people all over the country.

images of snakes are bathed in milk and cobras are offered milk.

- NAU ROZ : The Kashmiri New Year's Day. It is a day of
(March/April) general festivity and rejoicing throughout the State.
- NEW YEAR'S DAY : This international festival is celebrated mainly by
(January 1) the upper and middle-class city-dwellers.
- ONAM : This major festival of Kerala is celebrated against a
(August-September) setting of lush green vegetation. This picturesque harvest festival gives the people of Kerala four days of feasting, boat races, song and dance. According to a legend, Onam is celebrated to welcome from eternal exile the spirit of the pious King Mahabali and to assure him that his people are happy and wish him well.

At Trichur, caprisoned elephants take part in a spectacular procession. The festivities end with a magnificent display of fireworks. Colourfully dressed dancers against the lush green background perform Kathakali dance, depicting popular epic stories. The *Vallumkali* (boat race) is one of the main attractions of Onam and is best seen at Aranmula and Kottayam. In each boat about a hundred oarsmen row to the rhythm of drums and cymbals. Above each boat gleam scarlet silk umbrellas. In the evenings, pretty girls perform 'clapping dance' in the open, dancing around the traditional brass lamps.

- PONGAL : This is a three-day harvest festival and is the biggest
(January) event of the year for the Tamilians as well as for the people of Andhra Pradesh. In Tamil Nadu, where it is called Pongal, newly harvested rice is ceremoniously cooked. In Mysore, the festival is called Sankranti; cows and bullocks are gaily painted and decorated and fed on sweet rice preparation, called Pongal. 'Bhogi-Pongal' is the first of the three days and is celebrated as a family festival. 'Surya Pongal', the second day, is dedicated to the Sun (Surya) when 'Pongal' (rice cooked in milk and jaggery) is offered to Sun by women. 'Mattu-Pongal', the third day, is the day dedicated to the worship and veneration of the cattle (*mattu*). In

some towns of the south, the festival is climaxed by a kind of bull-fight in which young men try to wrest bundles of currency notes from the horns of a ferocious bull. In many villages, cock-fights are held. At Tenali (near Guntur) in Andhra Pradesh, there is a thrilling bullock-cart race.

- PATETI**
(August) : This is the New Year's Day for the Kadami Community among the Parsis.
- POORUM**
(April-May) : It is celebrated with great enthusiasm in the Vadakkunathan Temple at Trichur in Kerala. An elephant procession and a beautiful display of fireworks are the important features of the festival.
- PUSHKAR KA
MELA**
(October/November) : A fair is held by the sacred tank at Pushkar near Ajmer, in Rajasthan. The tank is believed to have been created by Brahma himself.
- RAS LILA**
(October/November) : Graceful Manipuri dancers enact scenes from the life of Krishna. As a majority of Assamese are Vaishnavas, this festival has great significance in that region.
- RAMA NAVAMI**
(March/April) : The birthday of Rama is enthusiastically celebrated at Ayodhya, his birth place. People gather in their thousands on the banks of the sacred river Saryu for a dip.
- RAKSHA BANDHAN:**
(July/August) On this day, sisters tie *rakhi*, made of gold and silver threads on the wrists of their brothers to protect them against evil influences. A day for the Brahmins to change their sacred threads. In Bombay, offerings of coconuts are made to the sea.
- RAMZAN** : A month of fasting for Muslims.
- RAMAKRISHNA
UTSAV**
(February/March) : The birth anniversary of Ramakrishna, the great Guru of Vivekananda, is celebrated by his devotees with great solemnity, specially in Bengal.
- REPUBLIC DAY**
(January 26) : Republic Day is India's greatest national festival. The celebrations are colourful in State capitals but the most spectacular celebrations are held in New Delhi.
- SAIR-E-
GULFAROSHAN**
(August/September) : It is a festival held in the capital. The distinctive feature of this unique 'Festival of Flowers' is the joint participation in the celebrations by Hindus and Muslims. Huge *pankhas* (fans), made of palm

- leaves decorated with flowers, are carried in procession at Mehrauli near Delhi.
- SANKRANTI** : It is a festival held in Maharashtra. People exchange
(January) a few grains of multi-coloured sugar with good wishes.
- SARHUL** : This is a festival of flowers observed by the Adivasis
(March/April) of Bihar. During this month, the *Sal* flowers are brought to the *Sarna*, the place of worship.
- SHAB-E-BARAT** : Muslims believe that on this night, God registers
the actions of men and dispenses their fate according to their deeds. A joyous festival, celebrated with fireworks, illuminations and crackers.
- SHIVARATRI** : This is dedicated to the worship of Siva. Although
(February/March) an all-India festival, it has special significance in Kashmir and lasts 15 days.
- ST. THOMAS DAY** : St. Thomas Didymus, one of the twelve apostles of
(December) Jesus Christ, is believed to have been the founder of the Christian church in south India. Impressive processions are taken out and church services are held there.
- SRAVAN BELGOLA FESTIVAL** : Once every 15 years, the colossal high granite
(Mysore) statue of Gomatesvara (a Jain saint) carved a thousand years ago, is anointed by several thousand Jain monks.
- SRAVANA FESTIVAL** : The festival is held at Sri Rangji Temple at
(July/August) Brindaban near Mathura which is dedicated to Vishnu. It is based on a Puranic legend.
- TANSEN FESTIVAL** : It is held once a year at Gwalior in the memory of
Mian Tansen. Music concerts are held in which famous singers of the country participate.
- TEPPAM** : At Mylapore Kapaleswaran Temple and in the
(February/March) Parthasarthy Swamy Temple at Triplicane, Madras, this festival is seen at its best. Seated in a beautifully decorated *teppam* (float), the temple deity is floated in the tank and worshipped there.
- TEEJ** : The Teej is mainly a women's festival held in
(June/July) honour of Devi (Parvati). It is mainly a north Indian festival to celebrate the beginning of the monsoon rains.

- THYAGARAJA FESTIVAL**
 (January) : Thyagaraja was a great South Indian musician and saint. At Thiruvaiyaru, near Tanjore, south Indian musicians gather at the poet's memorial to sing in his memory.
- TRIPURESHWARI TEMPLE FESTIVAL**
 (November) : This festival is held during Diwali in the temple constructed by the royal family of Tripura over 450 years ago at Udaipur town. This place is associated with Daksha Yajna, mentioned in mythology. People from far and near attend the festival in large numbers.
- UGADI**
 (March/April) : This is the New Year's Day celebrated in Andhra Pradesh and Karnataka with gay abandon.
- URS HAZRAT MOIN-UD-DIN CHISHTI** : One of the most important places of pilgrimage for the Muslims of the Indian sub-continent is at Ajmer where annual *Urs* at the shrine of Khwaja Moin-ud-Din Chishti is held. Chishti is regarded as the prince among the Muslim saints of India.
- URS HAZRAT NIZAM-UD-DIN** : The tomb of the Saint Hazrat Khwaja Nizam-ud-Din Aulia is situated in Delhi. His tomb has become a shrine which is visited by people of all communities. Mushairas (poetic symposia) and Qawwalis are held during the *Urs*.
- URS SHAH HAMADAN** : Shah Hamadan was a Muslim saint of Persia whose shrine in Srinagar is greatly revered by Muslims. *Urs* is held every year to commemorate his visit to the Kashmir Valley.
- VELANGANNI FESTIVAL**
 (September/October) : Thousands of Roman Catholic pilgrims flock at Velanganni, near Nagapatnam every year to be cured of their infirmities. They believe, a miracle took place there.
- VISHU**
 (March/April) : This is the Malayali New Year's Day. This is also called 'Kyeneettam' (extending the hand).
- VISHWAKARMA PUJA**
 (August/September) : Vishwakarma Puja is celebrated by the artisans in Bengal. Tools are also worshipped along with the image of god Vishwakarma, the master artisan. Kite-flying is an additional attraction of the festival.
- ZATRA AT CANSULIM**
 (January 6) : A remarkable Zatra is held at Cansaulim near Margao (Goa) to celebrate the arrival of the three wise men of the East at Bethlehem. This festival is observed with gay abandon.

Places of Tourist Interest



India is studded with numerous tourist gems. Here we give selected tourist attractions with brief introductions.

Places of Tourist Interest

AGRA, the city of the Taj, lies on the banks of the Yamuna. Apart from Taj Mahal, the important sights are: the fort begun by Akbar but completed by Shahjahan, Moti Masjid or the Pearl Mosque, the tomb of Itmad-ud-Daula, father of the empress Nur Jahan, Akbar's tomb at Sikandra about 5 miles from Agra and the ruins of Fetehtpur Sikri (the City of Victory) about 23 miles from Agra— built by Akbar but abandoned after 14 years due to shortage of water.

AHMEDABAD is the second largest textile centre in India. Known as Karnavathi in ancient times, it was renamed Ahmedabad—the City of Ahmed—in the 15th century. The city contains numerous monuments of the fifteenth and sixteenth centuries, most of them the products of a synthesised Indo-Islamic culture.

AJANTA, near Aurangabad in Maharashtra, has some of the most beautiful rock-cut caves in India. The Ajanta caves, about 66 miles from Aurangabad, number 29 and were originally Buddhist shrines and monasteries. They present a unique combination of painting, sculpture and architecture covering a period of some nine centuries, from the 2nd century B.C.

AJMER, in Rajasthan, is a Hindu and Muslim centre. Sights of interest are: the tomb of Khwaja Sahib (a Muslim Saint), Ana Sagar lake and Taragarh, a fortress built by Akbar.

ALLAHABAD, also known as Prayag, is at the confluence of the Ganga and the Yamuna in UP. It is a sacred bathing place for Hindus. The Kumbha Mela, a religious

fair held here every 12 years, attracts pilgrims from all over India. Allahabad is a modern town with a big university and is the home-town of the Nehrus.

ALMORA, the headquarters of the district of the same name in UP, is the main town in the Kumaon Hills. It is an ancient town and one of the finest hill stations in India. Nainital, however, is the most beautiful hill station in the Kumaon Hills.

ALWAR, the headquarters of a princely family during British days, is midway between Delhi and Jaipur and is well-known for its palaces, lakes, museum and armoury.

AURANGABAD, in Maharashtra, apart from its proximity to the Ajanta and Ellora caves and the Daulatabad fort, has many historical monuments like Bibi ka Muqbara, the tomb of Aurangzeb's wife which is an imitation of the Taj, and Panchakki (old water mill).

BADAMI is famous for its Hindu temples and sculptured caves of the 6th century A.D.

BADRINATH, Himalayan pilgrim centre in Chamoli district of Uttar Pradesh, has a Vishnu Temple at an altitude of 3,048 metres.

BANGALORE, the capital of Karnataka, is a health resort. It is a well laid out city with every modern convenience. Places of interest are: Lal Bagh, Maharaja's Palace, Tippu's Palace, Venkataramana Swamy Temple and Vidhan Soudha (new Secretariat). The Indian Institute of Science, the Bharat Electronics, Hindustan Aircraft, Hindustan Machine Tools and Indian Telephone Industries are also situated in and near Bangalore.

BARODA, (Vadodara), the former capital of the Princely State of Baroda and now part of Gujarat State, is some 250 miles north of Bombay. Places of interest are: Lakshmi Vilas Palace, one of the most beautiful palaces in India; Old Nazar Bagh Palace, Museum and Public Park, Jubilee Garden, Kirti Mandir and Baroda University.

BELUR, near Bangalore, is famous for its elaborately sculptured temples of the Hoysala period. The Chenna



Kesava Temple in Belur, built in A.D. 1116, is the most beautiful temple in Belur.

BHARATPUR, in Rajasthan, is famous for its historic fort and bird sanctuary.

BHUBANESWAR, the present capital of Orissa, is known as the Cathedral City of India on account of its numerous temples. Places of interest are: Lingaraj Temple, Mukteshwara Temple, Parasurameswara Temple and Raj Rani Temple. The Jain and Buddhist rock-cut caves of Khandagiri and Udayagiri and Asoka's Rock Edict at Dhauli are also near Bhubaneswar.

BIJAPUR, originally the capital of the old Adilshahi sultans of Bijapur and now part of Karnataka, abounds in architectural wealth. Jami Masjid, the biggest mosque in south India; Gol Gumbaz, the tomb of Mohammad Adil Shah and the second largest dome in the world (also called the whispering gallery), Mehtar Mahal, Ashar Mahal, Gagan Mahal, Chini Mahal, Mecca Masjid, Ibrahim Rouza (tomb and mosque of Ibrahim II), Jod Gumbaz (double tomb) and Bara Kaman Masjid are among the most interesting sights in Bijapur.

BIKANER, formerly the seat of an Indian prince, lies deep in the Thar desert in Rajasthan. Among the important

sights are: Bikaner Fort, Lalgarh Palace, Gajner Palace and Bhandsar Temple.

BOMBAY, the capital of Maharashtra and the Gateway of India, is one of the finest harbours in India and a leading centre of finance and industry. Places of interest are: the Gateway of India, Apollo Bunder, Prince of Wales Museum, Victoria Terminus of the Central Railway, Brabourne Stadium, Malabar Hill, Hanging Gardens and Kamla Nehru Park, Victoria Gardens and Albert Museum. There are also a number of places near Bombay that are tourist attractions. Among these are: Juhu (Beach), Vihar Lake (the city's source of water supply), Kanheri rock-cut caves, Vajreshwari temple and hot springs, Nirmal temple and lake, Pali hot springs, Elephanta Caves, Aarey Milk Colony, oil refineries at Trombay and the Atomic Centre, also at Trombay.

BRINDAVAN, six miles from Mathura, is specially holy to Hindus because of its associations with Lord Krishna. Govind Dev Temple, Gopinath Temple and Ranganath Mandir are the most important places in Brindavan.

BODH GAYA, near Gaya in Bihar, is a Buddhist centre of pilgrimage. It contains the famous mediaeval temple near the Bodhi Tree under which Buddha is said to have received enlightenment.

CALCUTTA was until 1912, the capital of the Government of India. It is now the commercial capital of India. It is also the centre of the great industries—jute, tea, hides and skins, coal and lac. Places of interest are: Victoria Memorial (Picture gallery and museum), Indian Museum, Zoological Gardens, the Jain Temple, the Kalighat Temple, Belvedere House (originally the residence of British Viceroys when they visited Calcutta and now made the National Library), Raj Bhavan (residence of the Governor of West Bengal), Marble Palace, Fort William, Eden Gardens, Dalhousie Square and Dakshineswar Temple.

COCHIN, (See also Ernakulam) one of the major ports of India

and the finest in the East lies more or less in the centre of Kerala. The port is a complex of three towns and several islands, one of them man-made. There are many ancient monuments in this area, including the tomb of Vasco da Gama, the Portuguese captain who discovered the sea route to India. Other places of interest are the Jewish Synagogue, Dutch Palace and Bolghatty—a lovely island overlooking the Cochin harbour— where a palace, originally built by the Dutch, now serves as a tourist bungalow.

CONJEEVARAM is regarded as the Banaras of the south, and is some (Kanchipuram) 45 miles to the south-east of the city of Madras. It is one of the seven holy cities of India. There are over 1,000 temples in this town, the most important among which are: Kailasnath Temple, Vaikunth Perumal temple (both over 1,000 years old), Ekambareswar Temple (built some 400 years ago) and the Vedaraja Perumal Temple.

COONNOOR is a hill station in the Nilgiri Hills in the Tamil Nadu State. Sim's park (containing a collection of plants), Low's Waterfall, and the Hill Fort of Tiger Rock are the main tourist attractions in Coonoor.

DALHOUSIE, a charming hill station in Chamba district of Himachal Pradesh, is 2,400 metres above sea level.

DARJEELING is on the Himalayan slope and is one of the famous hill stations of India. It is 370 miles north of Calcutta. Places of interest are: Government House, Town Hall, Museum, Observatory Hill, Natural History Botanical Gardens, Birch Hill Park, Senchal Lake, Ghoom Monastery and Tiger Hill.

DAULATABAD, in Maharashtra, near Aurangabad, has a rock-hewn 12th century fortress. Close by is the tomb of the Mughal emperor, Aurangzeb.

DELHI, India's capital city and the third most populous city in the country, is an ancient city going back to the times of the Mahabharata. During the British Raj it was the winter capital, from 1912 onwards. Important land-marks: Red Fort, Jama Masjid, Delhi University (housed in the erstwhile Viceregal Lodge), Parliament House, Rashtrapati Bhavan, Teen Murti,

Rajghat, Shanti Van, Lodhi Gardens, Buddha Jayanti Park, Qutab Minar, Jantar Mantar and Shakti Sathal.

ELLORA CAVES, 34 in number, are about 15 miles from Aurangabad and comprise Hindu, Jain and Buddhist shrines. The Kailash Temple (Hindu) is the finest of the Ellora group and the biggest cave temple in India.

ERNAKULAM lies on one side of the Cochin harbour and is famous for its backwaters.

FATEHPUR SIKRI: This city was founded by Akbar. Chief spots of interest are Buland Darwaza, Jami Masjid, Panch Mahal, House of Birbal and Khas Mahal.

GOLCONDA, about 5 miles from Hyderabad and capital of the Qutab Shahi Sultans in the 16th century, is rich in historical monuments which include the famous Golconda Fort. Golconda was known the world over as a rich mine of diamonds in the medieval times. The famous diamonds *Kohinoor* and *Pitt* came from the diamond mines of Golconda.

GULMARG is an important tourist resort in Baramulla district of Jammu and Kashmir State.

GWALIOR, famous for its beautiful fort, lies about 200 miles to the south of Delhi. The chief items of interest are: Gwalior fort, including Raja Man Singh's Palace, Tansen's Tomb, Rani Lakshmi Bai's Chhatra, Tomb of Mohammad Ghaus, Jami Masjid, State Museum, King George Park and Zoo, and Moti Mahal Palace. It is also famous for Tan sen festival which is an annual feature.

HALEBID, about 10 miles from Belur, was the ancient capital of the Hoysala kings. Though much of the city was destroyed, some Jain and Hindu temples still remain. The twin temples, Hoysaleswara and Shanthaleswara, with a Nandi pavilion in front, are the most beautiful of the surviving temples.

HAMPI is the ruined capital of the old Vijayanagar empire. The ruins are about 600 years old and are described as "virtually a vast open air museum of Hindu monuments in the Dravidian style of architecture".

HARDWAR is on the banks of the Ganga and is a sacred place for the Hindus. Every twelfth year, a religious fair,

called Kumbha Mela, is held here in which Hindus from all over India participate.

HYDERABAD, the capital of Andhra Pradesh, is in reality the twin city of Hyderabad and Secunderabad, linked together by the Hussain Sagar. Places of interest are: the Char Minar, Osmania University, State Museum and Art Gallery, Salarjung Museum, Health Museum and Public Gardens.

JAIPUR, the capital of Rajashtan, is known as the 'pink city'. It is a well laid-out modern city. Places of interest are: Maharaja's Palaces, Jai Singh's Observatory, Amber (ancient capital), Hawa Mahal, Palace Armoury, School of Arts, Public Library and Museum.

JAMSHEDPUR, in Bihar, is India's oldest steel town.

JODHPUR, once the capital of a Princely State, stands on a low range of sandstone hills and is famous for its fort which is perhaps the finest and the most striking in Rajasthan.

JOG FALLS, or Gersoppa Falls, is on Sharavathi river. It has a height of 830 ft. with a width of 230 ft.

JUNAGADH, situated below the famous Girnar Hill, is one of the most ancient cities of India. The Gir Forest, where the Asian lion is found, is in Junagadh district.

KANYAKUMARI, the southernmost tip of India (87 km south of (CAPE COMORIN) Trivandrum), was formerly part of Kerala but is now part of the Tamil Nadu State. The Temple at Cape Comorin, dedicated to the Virgin Goddess (Kanyakumari), is a place of pilgrimage for Hindus. The Arabian Sea and the Bay of Bengal meet at Cape Comorin. The Vivekananda Mandapam, built on the occasion of the Swamiji's birth centenary (1970) and the famous Gandhi Mandapam, with a central stupa, 79 ft. high, attract visitors to Kanyakumari. The sunrise and sunset here on full moon days are also great attractions.

KASAULI is a health resort in Solan district of Himachal Pradesh, 1,900 metres above sea level.

KHAJURAHO, in Chhatarpur, Madhya Pradesh, once the capital of the Chandela kings, is famous for its world-famous magnificent temples.



Kanyakumari

KODAIKANAL, one of the famous hill stations of India, is in Palni Hills, Tamil Nadu State. Waterfalls and fine views all around make Kodaikanal a delightful place.

GOLD FIELDS are about 90 miles from Bangalore. The mines have **KOLAR** been nationalised.

KONARAK, in Orissa, is about 41 miles from Bhubaneswar and 53 miles from Puri. It is famous for the great temples of Sun-god. Standing in lonely splendour among the sand dunes of the seashore, its greatness, now in ruins, reveals high excellence of conception and execution.

KOTTAYAM, an ancient town of Kerala, lying between Trivandrum and Thekkady, is prominent in the history of the Christians of Kerala. It is also a great cultural centre and the home of Malayalam journalism.

KOVALAM is seven miles south of Trivandrum, capital of Kerala. It is a pleasant and famous sea-side resort with facilities for sea-bathing.

KULU, a picturesque valley in Himachal Pradesh, 1,600

metres above sea level, is an extension of the Kangra Valley with thick snow covered peaks and pine forests, oaks and orchards. It is known for apples and peaches. Holiday resorts in the Valley include Manali, Kulu (Sultanpur), Katrain, etc. The Rohtang pass, leading to Lahaul valley, is about 4,002 metres above sea level.

LUCKNOW, the capital of UP, is a city of gardens and of varied historical associations. Places of interest are: Great Imambara and Small Imambara, tombs of Wajid Ali Shah and his Begum, Kaiser Bagh Palace, Chhatter Manzil, Dilkusha Palace, Moti Mahal, Machi Bhavan Palace, Jumma Masjid, Havelock's Tomb, Museum and Observatory.

MADRAS, the capital of Tamil Nadu, is the fourth largest city in India. Places of interest are: Fort St. George, High Court, Light House, Museum, Connemara Public Library, Zoo, Moore Market, Parthasarathy Temple, St. Thomas Mount, St. George's Cathedral and the Marina. The Marina Beach is one of the most beautiful promenades in the world. The Integral Coach Factory in Perambur, and the Headquarters of the Theosophical Society at Adayar are practically in the city, while the seven pagodas of Mahabalipuram are about 35 miles from Madras.

MADURAI, the ancient capital of the Pandya kings of the south, is the second biggest city in the Tamil Nadu State. The pride of Madurai is the magnificent Meenakshi temple with its nine majestic towers, and the court of a thousand pillars. Another place of interest is the Tirumala Nayak Mahal, an imposing 17th century palace of the Nayak rulers.

MAHABALESWAR is a hill station in Maharashtra. It is a place of exquisite scenic beauty and is near to places of historical interest like Kamalgarh, Makrandgarh, Pandavgarh, Pratapgarh and Raigarh—the forts of the great Maratha leader Shivaji—the Bhavani temple, and the tomb of Afzal Khan, the Mughal General.

MATHERAN is a minor hill station and the nearest to Bombay.

MATHURA was a seat of ancient culture. There is an archaeological museum which houses unique relics of Kushan art.

MOUNT ABU is a hill resort in Sirohi district in Rajasthan. It is situated on an isolated peak of the Aravali range at an altitude of 1,189 metres. Closely are the exquisitely sculptured marble temples of Dilwara, built by the followers of Jainism in the 11th and 12th centuries.

MUSSOORIE, a hill resort in Uttar Pradesh, 220 metres above sea level.

MYSORE, the second city in Karnataka State and the residence of the old royal family of Mysore, is celebrated for its Dussehra Festival. The city, closely associated with the ruling family, derives its name from Mahishasur, a demon, who was destroyed by Chamundi, the household deity of the royal family. Places of particular interest in Mysore are: the Maharaja's palace, Jaganmohan palace, Chamundi Hill with the famous stone bull and temple, Zoological gardens, Krishnaraja Sagar Dam and Brindavan Gardens.

NALANDA was one of the great seats of learning in ancient India and contains ruins of many Buddhist temples and monasteries.

NANDIDURG is a hill station near Bangalore where Tipu Sultan had his summer residence.

NASIK, in Maharashtra and 117 miles from Bombay, is a place of pilgrimage for Hindus. It is famous for its rock-cut Buddhist temples of the first century B.C. and after.

OOTACAMUND, a hill station in the Nilgiris and the summer or **OOTY** headquarters of the Tamil Nadu Government during the British administration, is usually described as the queen of the hill stations. As hill stations go, it is rather extensive and has a good mileage of motorable roads. Places of special interest in Ooty are: Botanical Gardens, Race Course, Assembly Hall, Doda Betta—the highest peak in the Nilgiris—and the Pykara Hydro-Electric Dam and the

Kundah Hydro-Electric Scheme, both of which are quite near to Ooty.

PACHMARHI, a hill station in MP, lies on the Mahadeo hill of the Satpura Range. It used to be the summer capital of the Central Provinces (present MP) Government during British administration. Places of interest are: Bee Dam, Mahadeo Caves, Dhupgarh (the highest peak in the Satpuras), Dorothy Deep Falls, Duchess Falls, Lansdown Hill, Niphur Springs, Pansy Pool, Saunder's Pool and Pandava Caves.

PANDHARPUR, a town in Sholapur district, stands on the Bhima river and is a place of pilgrimage for Maharashtrian Hindus.

PATNA, capital of Bihar, stands on the site of the ancient city of Pataliputra.

PINJORE is a well known tourist resort of Haryana. Close to Kalka, this is known for its beautiful gardens laid out in the seventeenth century.

PORBANDAR, in Gujarat, is the birth-place of Mahatma Gandhi.

PRABHAS PATAN, in Gujarat, is the site of the famous Somnath Temple which was destroyed and rebuilt many times over. Its last construction was begun in 1951.

PUNE, in Maharashtra and 120 miles from Bombay, was the capital of the Peshwas of Maharashtra. Places of interest in and around Pune are: Shanwar Wada, the National Chemical Laboratory, the Defence Academy and the Central Water and Power Research Station at Khadakvasla, Sinhagad Purandar and the Antibiotic factory at Pimpri.

PURI is a coastal town in Orissa. It is about 39 miles from (JAGANNATH PURI) Bhubaneswar and is one of the four most holy places of pilgrimage in India—the three others being Badri-Kedarnath in the north, Rameswaram in the south and Dwaraka in the west. Every year, in the month of June, thousands of devotees from all over India arrive at Puri to participate in the car festival. During this festival the image of Jagannath is taken in procession in a huge chariot (the proverbial Juggernaut in English), drawn by ardent devotees. The presiding deities in the temple are Krishna

(Jagannath), Balaram his brother and Subhadra their sister.

RAMESHWARAM is one of the islands in Palk Straits, separating India from Sri Lanka. It has most beautiful quadrangular temple 650 ft. by 1,000 ft. with vast pillared corridors, nearly 4,000 ft. long. Rameswaram is one of the four most important places of pilgrimage in India.

SANCHI is a small village near Bhopal in MP. Its only claim to importance is the huge Buddhist stupa which is the largest and the best preserved stupa in India.

SANTINIKETAN, in West Bengal and 91 miles from Calcutta, is the home of the famous Visva-Bharati University, founded by Rabindranath Tagore.

SASARAM, in Bihar, is famous on account of the magnificent tomb of Sher Shah, Emperor of Delhi.

SEVAGRAM, near Wardha in Maharashtra, is the village where Mahatma Gandhi founded his ashram.

SHATRUNJAYA, near Palitana in Saurashtra, is also known to Jains as **HILL** Siddhagiri or siddhachala or the Hill of the Perfect One. The place is sacred to the Shvetambara Jains and contains a number of temples, the most important of which is of Adivshvara Bhagavan.

SHRAVANA-BELGOLA A Jain centre in Karnataka state, is situated some 50 miles north-east of Mysore city. The place abounds in ancient monuments, the most famous of which is the statue of Gomatesvara, a fifty-seven foot stone colossus, the tallest monolithic statue in the world.

SHIMLA, once the summer capital of British India empire, it is the capital of Himachal Pradesh. Situated at a height of 2,205 metres above sea level on a spur of the Himalayas, it is a health and tourist resort.

SIVASAMUDRAM lies between two branches of the river Kaveri. The Kaveri at this point breaks out into a cascade of more than 200 ft. depth, known as the Sivasamudram Waterfalls.

SRINAGAR is the principal tourist resort and capital of the State of Jammu and Kashmir. Situated in the centre of a cup shaped valley 1,600 metres above sea level, it is cut across by the mighty Jhelum river. The river is

spanned by seven bridges. Closeby are some famous gardens: Chashma Shahi, Nishat, Shalimar, and lakes, namely, Dal Lake—flanked by the Shankaracharya Hill or Takhat-e-Sulaimen and Nagin and Nasim Lakes.

SRIRANGAPATTANA, some 10 miles north of Mysore City, is an island in (OR SERINGAPATAM) the Kaveri river. This was the fortified capital of Tipu Sultan who died fighting the last battle of Mysore within its walls. Besides Tipu's fort, Srirangapattana has many interesting monuments: subterranean dungeons where the English prisoners were kept, Jumma Masjid, Tipu's summer palace of Gumbaz where Tipu and his father Hyder Ali lie buried, and Ranganatha Swamy temple with a history that goes back to the 13th century.

TANJORE, in the delta of the Kaveri river in Tamil Nadu State, is historically important as the capital of the Chola kings and later of the Nayaks and Marathas. It is dotted with over seventy Temples, the most important of which is Brihadeswar temple which was built by the Chola King Raja Rajeswara. The Tanjore Palace which housed the Nayak and Maratha ruler is the most important place in Tanjore.

THEKKADY, high up in the Western Ghats in Kerala, is famous for its dammed-up lake and wild life sanctuary. One can cruise in the lake and see at close quarters herds of elephants, bison, deer and sambhar coming to the lake for drink.

TIRUCHIRAPALLY, the third largest city in Tamil Nadu, is situated on (Trichinopoly) the banks of the Kaveri. Tiruchirapally is an ancient city and is famous for its Rock Temple which stands on a rock rising 260 ft. above the city.

TRIVANDRUM, formerly capital of the Princely State of Travancore and now the capital of Kerala, is a well kept city of hills and plains. Places of interest are: Kaudivar Palace, Museum, Chitralayam (Art Gallery), Zoo, Aquarium and Sri Padmanabha Swamy Temple.

UDAIPUR is a city of lakes and island palaces. The Maharana's Palace, the largest in Rajasthan, stands on the crest of a high ridge running parallel to the famous Pichola Lake. Other sights in Udaipur are: Jag Nivas

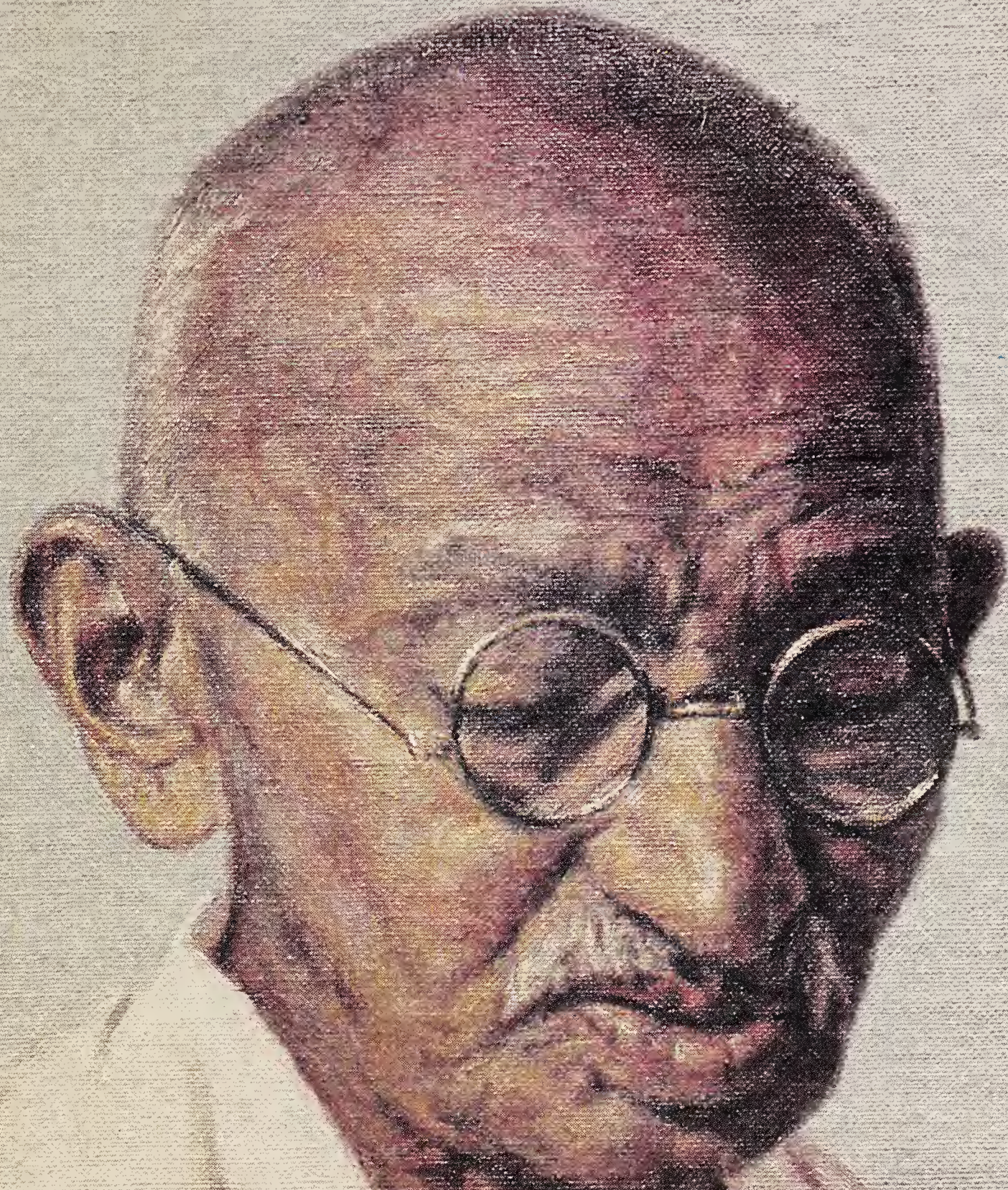


Tiruchirapally

Palace, Jag Mandir (two island palaces in Lake Pichola), Fatehsagar—another artificial lake with island garden, Jagadish Temple and the Victoria Hill Museum.

VARANASI (Banaras) is the most sacred and ancient Hindu city in India. or **KASHI** It is bounded by two tributaries of the Ganga—Varuna on the north and Asi on the south. This city was founded around 1200 B.C. Places of interest are: Vishwanath Temple, Bharat Mata Temple, Manmandir (converted as an observatory in the 17th century), Aurangazeb's Mosque, Ramnagar Fort, Sarnath Temple—where Buddha is supposed to have preached his first sermon, and Banaras Hindu University.

Prominent Personalities



Who was who. Glimpses of some of the prominent personalities of the Indian subcontinent who contributed to the development of the people in spheres – social, political, cultural, spiritual etc.
For figures of pre-history and rich Indian mythology, please see the appropriate section.

Prominent Personalities

- ABANINDRANATH TAGORE (1871-1951) : A nephew of the great Rabindranath Tagore, he was an outstanding artist who revived the style of ancient Indian painting. He helped to establish the Indian Society of Oriental Arts and wrote considerably in the form of short story, essays and sketches.
- ABDUL LATIF SHAH (1689-1752) : A sufi poet of Sind, whose thoughts expressed in Wat, a form of Kafi, make him prominent in Sindhi literature.
- ABUL FAZL (1551-1602) : Author of the monumental *Akbar Nama* and *Ain-e-Akbari* which give the history and administration of Akbar's reign. He was a trusted friend and adviser of the great Mughal emperor. Brother of the eminent poet in Persian, Abul Faizi, he was murdered by assassins hired by Prince Salim who later became emperor Jahangir.
- ABUL KALAM AZAD (1888-1958) : A great Indian leader, statesman and scholar of Urdu, Arabic and Persian, he started a daily, *Al Hilal*, which was reformist and gave the lead to the Indian Muslims to fight for India's Independence. During the years of World War II, he presided over the destinies of the All-India Congress and later became free India's Education Minister.
- AGA KHAN, THE SIR MOHAMMAD SHAH (1877-1957) : Spiritual head of the Ismailia sect scattered over Asia and Africa. He claimed to have descended from prophet Mohammad and was the third holder of the title Aga Khan. Great lover of turf, he owned many Derby horses. He was succeeded by his third

son, Prince Karim (born 1936), the present head of the sect.

AHALYABAI
(1725-95)

: A Maratha ruler of the Holkar dynasty, who ascended the throne on the death of her husband and her only son. Her reign was marked by good administration and prosperity, and her name is synonymous with a saintly ruler.

AHMED KHAN,
SYED
(1817-98)

: Muslim educationist who helped found the Aligarh Muslim University and brought modernisation in the life of the Indian Muslims. He stood for special safeguards for the Muslims.

AJATSHATRU
(circa 5th Cent. B.C.)

: King of Magadha. He deposed his father Bimbisara and extended his empire considerably. He was a patron of arts and was a contemporary of the Buddha.

AJIT SINGH,
SARDAR
(-1947)

: A revolutionary who was deported to Mandalay along with Lala Lajpat Rai for nationalist activities. Later, he had to flee India to Iran, Italy, Germany and the USA. He returned to India to die on the Independence Day, the 15th August 1947. He was an uncle of Bhagat Singh.

AJMAL KHAN,
MOHAMMAD,
HAKIM
(1865-1927)

: A scion of the physicians of the Mughal court, he founded the Tibbia College in Delhi. A prominent nationalist leader, he worked with Mahatma Gandhi for a number of years.

AKBAR
ALLAHABADI
(1846-1921)

: The pen name of Syed Akbar Hussain Rizvi, who wrote Urdu poetry of a high order. A satirist and humourist, he ended as a Sufi.

AKBAR,
JALALUDDIN
MUHAMMED
(1542-1605)

: One of the greatest rulers in Indian history, he was born at Amarkot at a time when his father, Humayun, was fleeing for life. Humayun returned to India and reconquered the northern Indian kingdom. Akbar ascended the throne in 1556 and carved out a vast empire from Hindu Kush to the Godavari and from Gujarat to Bengal. He was illiterate but had a receptive mind and learnt much through debates between theologians and scholars. His court at Agra was a centre of learning. He founded Din-e-Ilahi, a secular faith, by infusing Hindu, Muslim and other faiths.

- ALAUDDIN KHILJI** : A military commander of unusual ability, who during his 20-year-reign, extended the rule of northern Indian kings to almost the whole of peninsular India. He murdered his father-in-law and ascended the throne in 1296. He was a capable ruler who kept his subjects happy and contented. The changes he introduced in administration were later adopted by the Mughal Kings. He ruled with an iron hand and repulsed Mongol raiders.
(-1316)
- ALLADI KRISHNASWAMI AYYAR** : Eminent lawyer and Advocate General of Madras from 1929 to 1944. He was one of the makers of free India's constitution.
(1883-1953)
- ALLAUDIN KHAN, USTAD** : One of modern India's most versatile musicians starting as a violinist, he became a famous Sarod player of great prominence. Father-in-law of Ravi Shankar and father of Ali Akbar, he was also a great artiste in his own right.
(1862-1972)
- AMBEDKAR, DR BHIMARAO RAMJI** : One of the principal architects of the Indian Constitution and free India's first Law Minister. A brilliant lawyer and statesman, he became a leader of the down-trodden, himself belonging to the Mahar community. In his later days, he became a Buddhist.
(1891-1956)
- AMIR KHUSRAU** : Eminent writer of spoken Hindi, Urdu and a scholar of Persian. He was born in India and made substantial contribution to Hindi and Persian literature and music, (according to some expects, he invented the sitar). His songs and Pahelis are popular even today. He took keen interest in Sanskrit literature, philosophy, mathematics and science.
(1253-1325)
- AMRITA SHERGIL** : A talented artist of Punjabi and Hungarian parentage, she introduced the first stylistic trends of modern painting, prevalent in the West, into contemporary Indian art.
(1913-41)
- ANAND CHARLU PANAMBAKKAM** : One of the founders of the Indian Congress. He presided over the Indian National Congress session in 1891 and was a member of the Madras Legislative Council.
(1843-1908)

- ANAND VARDHANA (circa 8-9th Cent.) : Celebrated author of *Dhavaniloka*. He lived at the court of Avantivarman of Kashmir, founder of the Utpala dynasty.
- ANDAL (circa 9th Cent.) : Daughter of Saint Periyalvar and in her own right a great poetess, she is considered in the same category as Mira in northern India. Like Mira, she was a devotee of Lord Ranganatha of Srirangam, even though she was brought up in the house of a follower of Vishnu. She authored *Tinu-P-Pavai* and *Nayae Rajan Tiruozhi*. Her songs are popular.
- ANDREWS, CHARLES FREER (1871-1940) : English missionary from Cambridge who came out to India in 1904, worked at St. Stephen's College, Delhi, became a friend of Gandhiji and Rabindranath Tagore. He taught at Santiniketan and wrote several books on India. He has been affectionately called the "Deenbandhu", or friend of the poor.
- ANNADURAI, C.N. (1909-69) : Eminent popular leader of the Dravida Munnetra Kazhagam of Tamil Nadu who died in harness as Chief Minister. Also, an eminent writer of Tamil, he organised the first Tamil conference under the auspices of UNESCO in 1967.
- ANNIE BESANT (1847-1933) : A theosophist leader of great ability who identified herself with India's freedom struggle. She started the Home Rule League and became Congress President in 1917.
- ANSARI, DR. M.A. (MUKHTAR AHMED) (1880-1936) : Eminent medical practitioner of Delhi who led the medical mission to Turkey in 1911-14. A nationalist Muslim leader, he participated in all the movements launched by the Congress. Mahatma Gandhi often stayed with him during his visits to the capital.
- ARJUN DEV, GURU (1563-1606) : The 5th Sikh Guru. He built the Golden Temple of Amritsar and compiled Guru Granth Sahib. He was tortured to death and all his property confiscated by emperor Jahangir.
- ARYABHATTA (473-499) : A great mathematician and astronomer, he is believed to have conceived the concept of Zero, and delineated pure mathematics from astronomy and astrology. Author of three celebrated works, *Aryabhatiyam*, *Dash Deshika Sutra* and *Aryaash-tashat*, he described the earth to be round, revolving on its axis. He is called the "father of epicyclic astronomy."

- ASAF ALI
(1888-1953) : Eminent nationalist leader of Delhi. He fought the case of Bhagat Singh and his comrades. He was India's first ambassador to USA.
- ASOKA
(304-232 B.C.) : One of the greatest rulers in human history. Grandson of Chandragupta Maurya, he carved out a great empire from the Himalayas to Tamil Nadu. During one of his many successful campaigns, namely, the one at Kalinga in Orissa, he saw great bloodshed, and full of remorse, he decided to eschew violence. He took up work for peace and universal brotherhood. He embraced Buddhism (cir. 257 B.C.) and made it a state religion. There are as many as 35 valuable inscriptions, called his Edicts, on rocks and pillars. He sent missionaries to many parts of the world including West Asia and Far East. His own son and daughter went to Sri Lanka. He reigned for 41 years and is known as the first ruler in world history to renounce the use of force.
- ASUTOSH
MOOKERJEE
(1864-1924) : A great jurist and educationist who worked for the establishment of the National Museum.
- ASVAGHOSHA
(Circa 2nd century A.D.) : Buddhist scholar at Kanishka's court, he is author of the famous *Buddha charita*, which was translated into many languages, including Chinese. He is also a famous Sanskrit dramatist of ancient India. His works: *Sutralankar Sariputra Prakarana*, *Prabodh-chandraodaya* and *sounderanandi*.
- AURANZEB,
MOHIUDDIN
MUHAMMAD
(1618-1707) : The last great Mughal emperor of India who was also a great general, scholar and ruthless administrator. He imprisoned his father and put to death his brothers. His authority was challenged by Marathas, Jats and Sikhs. When he died, there was near anarchy in the empire. Historians hold him responsible for the downfall of the Mughal empire.
- AUROBINDO
GHOSH
(1872-1950) : A great Indian savant and philosopher. Born in Bengal and educated in the UK in English, French, Greek and Latin, he returned to India to learn Sanskrit and the treasures of Indian thought. He was the first Indian selected for the I.C.S., but was attracted by the underground activity for India's

independence and founded the *Bande Matram*. He was arrested for terrorist activity. He took to meditation and Yoga for the benefit of human race and wrote on the theory of the supermind. He retired to Pondicherry where he wrote copiously in prose and poetry. He is in line with the Rishis of ancient India and his Ashram draws countless men and women.

AZIMULLAH
KHAN
(-1859)

: A leading figure of the 1857 war of Independence. A self made man, he learnt English and French in Kanpur and went to London and pleaded for Nana Saheb's pension. After reverses he fled with Nana Saheb to Nepal and died there.

BABAR,
ZAHIRUDDIN
MOHAMMED
(1483-1530)

Founder of the Mughal empire in India. On father's side, he claimed descent from Timur, and from mother's side from Chengiz Khan. He ascended the throne of the principality of Ferghana at the age of 11, lost it, and after privations, recovered it and extended his ruler over Samarkand and Kabul and invaded India to defeat the Lodis at Panipat in 1526 and the Rajputs at Kanwa in 1529. He was a sensitive person and has left a perceptive account in his Memoirs. The dynasty founded by him lasted three centuries.

BADRUDDIN
TYABJI
(1844-1906)

: An eminent lawyer of Bombay, he was one of the founders of the All India National Congress.

BAHADUR SHAH II
(1775-1862)

: The last Mughal emperor of India. A poet of merit who wrote under the pen name of "Zafar". He was caught up in the 1857 war against the British and became its leader. His sons were shot dead by Col. Hodson and their bodies exposed in Chandni Chowk. Bahadur Shah was exiled to Rangoon, where he died.

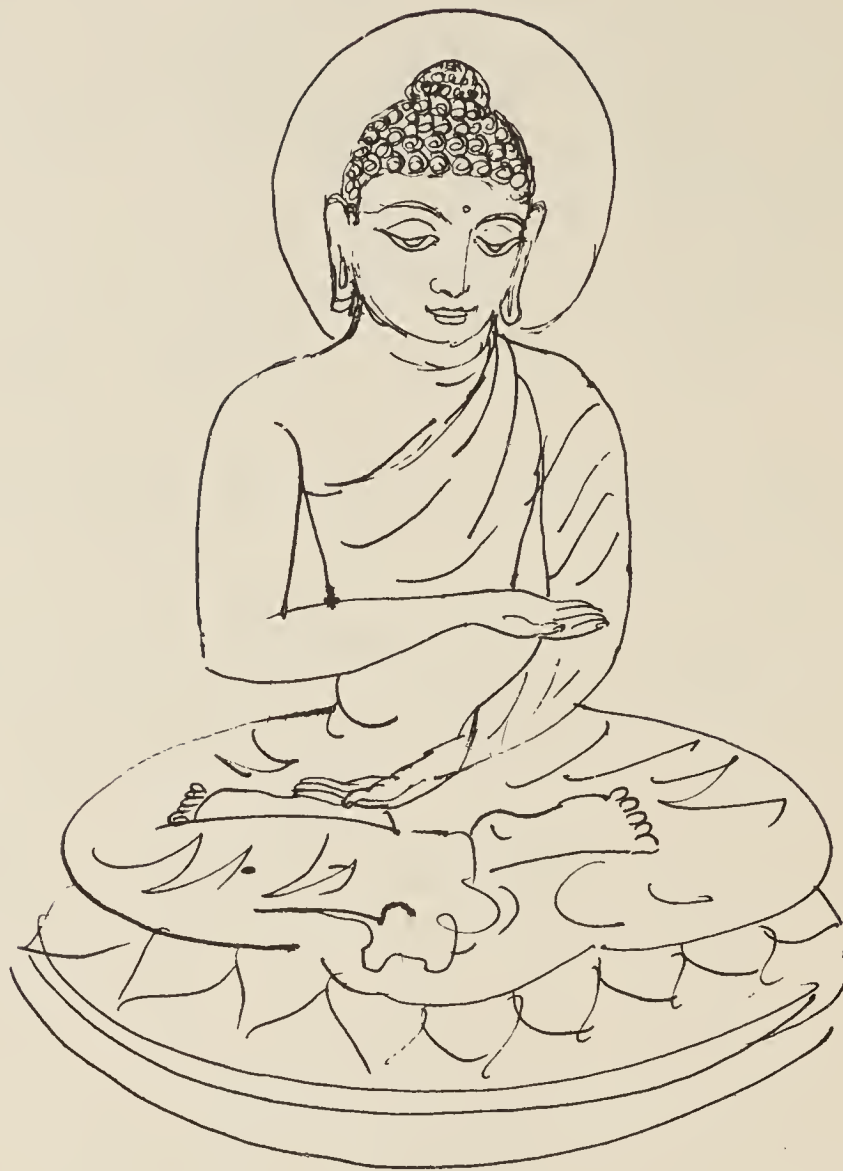
BAJIRAO
(1698-1740)

: An outstanding Peshwa, he was the son of Balaji Vishwanath, and a great military strategist. He extended the Maratha empire, defeated the Nizam, overran Gujarat and Berar and threatened Delhi, forcing the Mughal emperor to pay a huge indemnity.

- BALAJI BAJIRAO** : The third Peshwa who pursued the policy of extension of his empire and made the Marathas a great power. He gave up the traditional methods of warfare and got entangled in the balance of power politics between the Mughals, the Jats, the Rajputs and the Nawab of Oudh. He was defeated at Panipat by Ahmad Shah Abdali in 1761.
(1722-61)
- BALMUKUND GUPTA** : Eminent Hindi writer and stylist. He edited Hindi's earliest daily, the *Bharatmitra* of Calcutta, and gave new directions to language journalism.
(1865-1907)
- BAL GANGADHAR TILAK, LOKMANYA** : An outstanding nationalist leader who roused political consciousness in the country with his message: "Swaraj is my birthright and I must have it". A member of the trio, Bal-Lal-Pal, he led the Congress on the path of extremism. An eminent scholar of Sanskrit and Marathi, he is known for his commentary on the *Gita*. He propounded the theory of Arctic home of the Aryans.
(1856-1920)
- BANABHATTA** : Famous author of *Kadambri* and *Harshacharitra*. Born at Prithakuta on the banks of Sone in Bihar and orphaned at an early age, he wandered around a lot and later joined Harsha Vardhana's court, where his knowledge and command of poetic prose endeared him to the King.
(circa 7th Cent.)
- BANDA BAHADUR, or BAIRAGI** : A disciple of the last Sikh Guru, Gobind Singh, he raised a large guerilla army and engaged the Mughal forces inflicting heavy casualties. Taken prisoner by Farruksayyr, he and his 700 followers were tortured in Delhi. Banda's son was murdered before his very eyes and his flesh forced into his mouth. But he did not yield or embrace Islam. His flesh was torn by red hot pincers.
(1670-1716)
- BANKIM CHANDRA CHATTERJI** : A pioneer of modern fiction in India, he was a member of provincial civil service in Bengal. His novel *Durgeshnandini* (1865) created a stir. His *Anand Math* contained the song of *Bande Mataram*. His monthly magazine *Bang Darshan* spearheaded the literary movement in Bengal.
(1838-94)
- BENTICK, LORD WILLIAM** : Governor General of India from 1828 to 1835. He was a progressive ruler. He abolished *sati*, and was

- responsible for the adoption of English as the medium of instruction in India.
- BHABA, DR. HOME JEHANGIR** : Eminent Indian scientist known for his remarkable work on quantum theory and cosmic radiations. As Chairman of the Atomic Energy Commission of India, he did much to push India into the atomic field.
(1909-64)
- BHAGAT SINGH, SARDAR** : Well known revolutionary against the British rule, he founded the Naujawan Bharat Sabha in 1925. Four years later he threw a bomb in the Legislative Assembly in New Delhi, secretly. He was tried for treason with Rajguru, Sukhdev and B.K. Dutt and hanged secretly at the dead of night.
(1907-31)
- BHANDARKAR, SIR RAMAKRISHNA** : Eminent Maharashtrian educationist, orientalist and antiquarian.
(1831-1925)
- BHARTRIHARI** : Philosopher, grammarian and Sanskrit poet who is known for his remarkable verses numbering three hundred, one hundred each on love, wisdom and renunciation viz. *Sringar Shatak*, *Niti Shatak* and *Vairagya Shatak*. They are remarkable for pithiness and have been a model for any writer. His name is also associated with authorship of *Bhakti Kavya*, *Sabd Dhatu Samiksha* and *Vakyapadiya Mahabhashya*.
(-651)
- BHARAVI** : A great poet who lived at the Pallava court.
(circa 6th Cent.)
- BHASKARACHARYA** : A great mathematician and astronomer who is known for his treatise, *Siddhanta Siromani*. His daughter Lilavati was also a famous mathematician.
(circa 12th Cent.)
- BHAVABHUTI** : Court poet of Kanauj whose dramas rank next only to Kalidasa's. Three of them viz. *Malati Madhav*, *Uttar Ramachrita* and *Mahavir Charita* are considered classics.
(circa 7th Cent.)
- BIDHAN CHANDRA ROY** : Eminent physician and nationalist leader of Bengal. A towering personality, he was personal physician to Gandhiji and Jawaharlal Nehru. He managed the affairs of West Bengal as its Chief Minister with a firm hand.
(1882-1962)

- BILHANA**
(circa 11th Cent.) : A Kashmiri poet who travelled to the Deccan where he became poet laureate at the Chalukya court. He is believed to be the author of one of the earliest kavyas, the Panchashika and Vikramankadeva charita.
- BIMBISARA**
(-491 B.C.) : King of Magadha, he was a contemporary of the Buddha. He set up his capital at Rajagriha, or Rajgir, and ruled for half a century.
- BINDUSARA**
(-274 B.C.) : Son and successor of Chandragupta Maurya, he extended his father's kingdom, especially in the south.
- BIPIN CHANDRA PAL**
(1958-32) : A great nationalist leader and orator who worked for the propagation of Brahmo Samaj and later supported the Congress. A member of the trio with Bal Gangadhar Tilak and Lala Lajpat Rai, he worked for India's independence actively, especially against the partition of Bengal in 1905. He started *Swarajya* in UK, and *New India* in Calcutta and worked for Aurobindo's *Vande-Mataram*.
- BHOJA**
(995-1055) : A king of central India who is known for his patronage of arts and literature. A legendary figure believed to be concerned with the happiness of his subjects, he was great architect and builder, e.g., of the 670 sq. km. lake created by embanking the Betwa river.
- BIRBAL, RAJA**
(1528-83) : One of the "nine jewels" at Akbar's court, he is known for his witticism and humour. Stories attributed to him are narrated with gusto even today in northern India.
- BONNERJEA, W.C.**
(1844-1906) : A great barrister who entered politics and became the first president of the Indian National Congress in 1885 and again in 1892. He was the first Indian to be appointed in the Standing Counsel.
- BRAHMAGUPTA**
(588-668) : Ancient mathematician and astronomer who is especially known for his laws relating to Shunya or Zero and various geometrical theorems. He was the first to use algebra to solve astronomical problems. His work marked a great advance on Aryabhatta's.
- BRELVI, SYED ABUDLLAH**
(1891-1949) : Well known journalist and nationalist leader. He trained many an Indian journalist.



The Buddha

**BRIJNARAIN
CHAKBAST**
(1883-1926)

: Eminent lawyer and Urdu poet of Lucknow, he belonged to a Kashmiri Brahmin family. His poems in support of the Home Rule Movement and in praise of Annie Besant were soul stirring.

BUDDHA
(566-486 B.C.)

: Founder of the Buddhist faith. He was born in the ruling house of Kapilvastu, at Lumbini. Named Siddhartha, he lived in luxury and was married. Seeing scenes of human misery, his restless spirit made him renounce the world to seek salvation at the early age of 29. After austerities and penance, he got enlightenment (hence Buddha). He set out to share with the rest of the mankind what he had attained and delivered his first sermon at Sarnath, near Banaras. His order was open to all, including women. He died at Kusinagara at the age of eighty. After his death, the faith he founded spread all over India and abroad.

BULLHE SHAH
(1680-1758)

: A Sufi poet of Punjab whose *kafis* are quoted widely.

- CAMA, MADAME BHIKAJI (1861-1936) : Well known social worker and revolutionary associated with Shyamji Krishana Verma and Abhinav Bharat Movement. She unfurled the national flag of India, which later provided the design for the present National Flag.
- CAREY, WILLIAM (1781-1834) : A Baptist missionary who set up the first printing press in India, at Serampore, near Calcutta. An orientalist, he taught at the Fort William College and prepared dictionaries and grammars of Bangali, Sanskrit and Marathi. He printed and distributed 2,00,000 copies of the Bible in different Indian languages.
- CHAITANYA GAURANGE MAHAPRABHU (1486-1533) : A religious reformer of Bengal and eastern India, he was a leading scholar of Sanskrit. Leaving the path of intellect, he switched over to *Bhakti* at an early age. He visited Brindavan, and then travelled widely to propagate Vaishnavism and its casteless egalitarian ideals. What he preached is popular even today in Bengal, and the following of this school is considerable.
- CHANAKYA : See Kautilya.
- CHAND BARDAI (circa 12th Cent.) : Court poet at Prithvi Raj Chauhan's capital. He wrote a 1,00,000 verse volume entitled *Prithvi Raj Raso* in Hindi, which is considered among the earliest bardic poetry in Hindi.
- CHAND BIBI (1555-99) : A daring woman ruler of Ahmednagar who refused to yield to Akbar's might and herself came on to the battlefield to repulse the Mughal armies. She was later murdered.
- CHANDRAGUPTA MAURYA (321-296 B.C.) : Founder of the great Mauryan empire in India, stretching from the Himalayas to the Deccan. He hailed from Magadha, which he left to escape the Nanda rulers. He wandered round and after an encounter with Alexander, the Macedonian Invader in India, enlisted the support of Chanakya and reconquered great areas. Asoka was his grandson.
- CHANDRAGUPTA, VIKRAMADITYA or CHANDRA GUPTA II (-414 A.D.) : Son of Samudragupta and a great empire builder, he spread the limits of his empire into Central Asia. It was during his reign that Fa-Hien, the Chinese traveller, came to India and stayed for fifteen years.

- CHANDRA-SHEKHAR AZAD (1906-31) : Well known revolutionary and member of Hindustan Socialist Republican party. He was killed in an encounter with the police.
- CHANDRA SEKHAR SUBRAMANYAN (-1910) : Eminent astrophysicist known for his work on stellar structure and dynamics.
- CHAPEKAR BROTHERS, DAMODAR BAL KRISHNA AND VASUDEV (1870-99) : Chitpavan Brahmins who were among the earliest revolutionaries from Maharashtra. They were tried for sedition and hanged between 1897 and 1899.
- CHARAKA (2nd century B.C.) : The court physician of Kanishka. He wrote *Charaka Samhita*, text books on the Indian science of medicine, method of diagnosis and treatment. Also, the name of a founder of the school of philosophy.
- CHARNOCK, JOB: : An Englishman, who in 1660 rented three villages Sutnati, Kalikata and Govindpur—for the East India Company from the Nawab of Murshidabad and laid the foundation of what is today the great metropolitan city of Calcutta.
- CHIDAMBARAM PILLAI, V.U. (1872-1936) : An eminent lawyer who later propagated the Swadeshi Movement in south India and supported the policies of Bal-Lal-Pal group's radical approach. His outstanding contribution was his attempt to revive Indian shipping for which purpose he founded the Swadeshi Navigation Company. He was arrested on a charge of sedition and sentenced to six-and-half years imprisonment.
- CHINTAMANI, C.Y. (1880-1941) : A great editor, trained and nurtured in the Liberal tradition. He edited the *Leader* of Allahabad and made it a powerful rival of the British owned *Pioneer* of Lucknow. He trained many an Indian Journalist.
- CHITTARANJAN DASS (1870-1925) : Popularly known as "Deshbandhu" C.R. Das, he was a great nationalist leader and a great lawyer. Congress President in 1922. He defended Aurobindo in the Alipore conspiracy case, and was mentor of Subhas Chandra Bose. He gave up lucrative

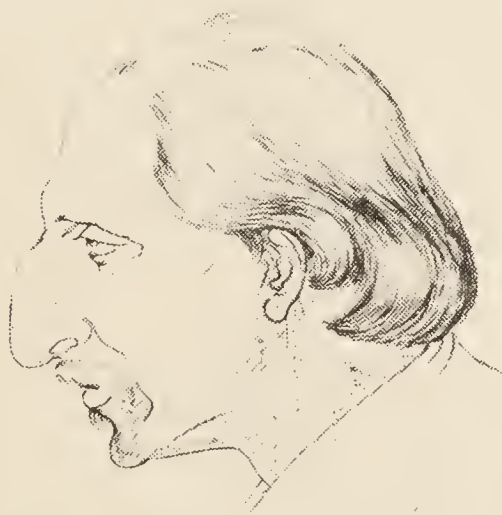
practice to join Gandhiji's Non-Cooperation Movement.

CHHOTU RAM
(1881-1945)

: Eminent Jat leader of Haryana, who played an important part in the uplift of the peasant community—Muslims, Hindus, Sikhs all in the united Punjab. He was responsible for many a progressive measure.

CLIVE, ROBERT
(1725-74)

: Later Lord, considered to be one of the founders of the British empire in India, he came out to India at the age of 18 as a clerk of the East India Company. Through great diplomacy and intrigue, he defeated the army of Sirajjudoulah at Plassey in 1757, then cheated Amin Chand and Mir Jafar with whose collaboration he had defeated the Nawab. He returned but came to India once again, and made plenty of money. He was arraigned in the British Parliament, but acquitted for his services, shortly thereafter to commit suicide.



COOMARASWAMY, :
ANANDA
KENTISH
(1877-1974)

A great authority on the arts of India. Born at Colombo, he became a Director of the Mineralogical Survey of Ceylon. He was a great social reformer too, and was largely responsible for the revival of interest in the arts of India and Ceylon, and Buddhist Iconography.

CRIPPS,
SIR STAFFORD
(1889-1952)

: British statesman and Minister sent by Churchill to India in 1942 to negotiate a settlement with political parties in India. He came out again in

1946, and was in some ways responsible for the decision on the transfer of power to India.

CURZON,
MARQUISS
(1859-1925)

: One of the most outstanding Viceroys sent by British to India, from 1898 to 1905. Bold and imaginative, he took measures for the preservation of ancient monuments in India. He was dynamic and capable of taking bold decisions. One of these was in regard to the partition of Bengal in 1905, which led to the Swadeshi Movement and the terrorist activities in Bengal.

DADABHOY
NAOROJI
(1825-1917)

: Educationalist and patriot. He was a member of the (British) Parliament. An agent to a British business house in London, he put forward India's cause in UK. In Bombay he started a fortnightly *Rast Guftar*.

DADU
(1554-1603)

: A prominent saint-poet of the the Bhakti Cult Movement.

DANDIN
(circa 7th Cent.)

: Celebrated Sanskrit writer on poetics, he resided at the Pallava Court in south India.

DARA SHIKOH
(1615-59)

: The eldest son and heir apparent of Shah Jahan, he was an enlightened prince and a free thinker who brought about a synthesis between Hinduism, Islam, and Christianity, i.e., a blending of Sufism, Vedantism and the New Testament. He had the *Geeta* and *Upanishads* translated into Persian. He was outmatched by his youngest brother, Aurangzeb, who defeated him and pursued him. Betrayed by an Afghan chief whom he trusted, Dara, along with his son Siphir, was murdered after a mock trial for apostasy.

DAYANAND
SARASWATI
(1824-83):

: Founder of the Arya Samaj Movement which swept northern India. He was born in an affluent family of Morvi, Gujarat. Disillusioned by certain age-old rituals he became a sanyasi, studied yoga and philosophy in several places and then studied the *Vedas* and *Upanishads* under the guidance of Swami Virjanand. In 1875 he founded the Arya Samaj and gave the call of *Back to the Vedas*. His movement rejuvenated Indian nationalism, encouraged education, emancipation of women and re-

moval of untouchability, and advancement of Swadeshi and Hindi. He proved to be the forerunner of Mahatma Gandhi who took up where Dayanand had left.

- DEOSKAR, KAKHARAM GANESH (1869-1912) : Maharashtrian teacher and journalist who worked in Bengal where he popularised the "Shivaji Utsab", which played an important part in the political ferment in eastern India.
- DINKAR, RAMDHARI SINGH (1908-75) : Eminent Hindi poet, whose songs inspired the people of Bihar. Nominated to Rajya Sabha, he later became adviser on Hindi to the Government of India.
- DURGAVATI, RANI (-1565) : Great popular historical figure from the Narmada Plateau. Widowed at a young age, she fought the armies of Akbar's general Asaf Khan and repulsed them after inflicting heavy losses. The Mughals came again and ultimately she found herself in a tight corner, plunged a dagger into herself, and died. Wrote Abul Fazl: "Her end was as noble as her life had been useful."
- DWARKA NATH TAGORE (1794-1846) : An aristocrat of Bengal, who lived in great style. A friend of the British, he visited UK, spent lavishly and was called a Prince. He died in London. One of his grandsons was the Nobel laureate Rabindranath Tagore.
- EKNATH (1548-1600) : A saint poet of Maharashtra, he wrote a number of popular poems woven round incidents from the epics. Particularly well known are his *Eknath Bhagwat* and *Rukmini Swayamber*.
- ELWIN, VERRIER (1902-64) : Eminent anthropologist, he came out to India as a British Missionary, got interested in anthropology, severed his connection with the Church and, on the advice of Mahatma Gandhi, devoted his life to the welfare of tribals, especially in central India. He married an Indian tribal woman and took on Indian nationality. After Independence, he was appointed Adviser to Government of India on Tribal Affairs and had much to do with the policy towards the inhabitants of Arunachal Pradesh, then known as North Eastern Frontier Administration. Prolific writer on tribals or Adivasi affairs.

FAZL ALI, SYED SIR: A judge of the Supreme Court and administrator. (1886-1959) He was also the Governor of Assam. He presided over the first States Reorganisation Commission which recommended linguistic provinces.



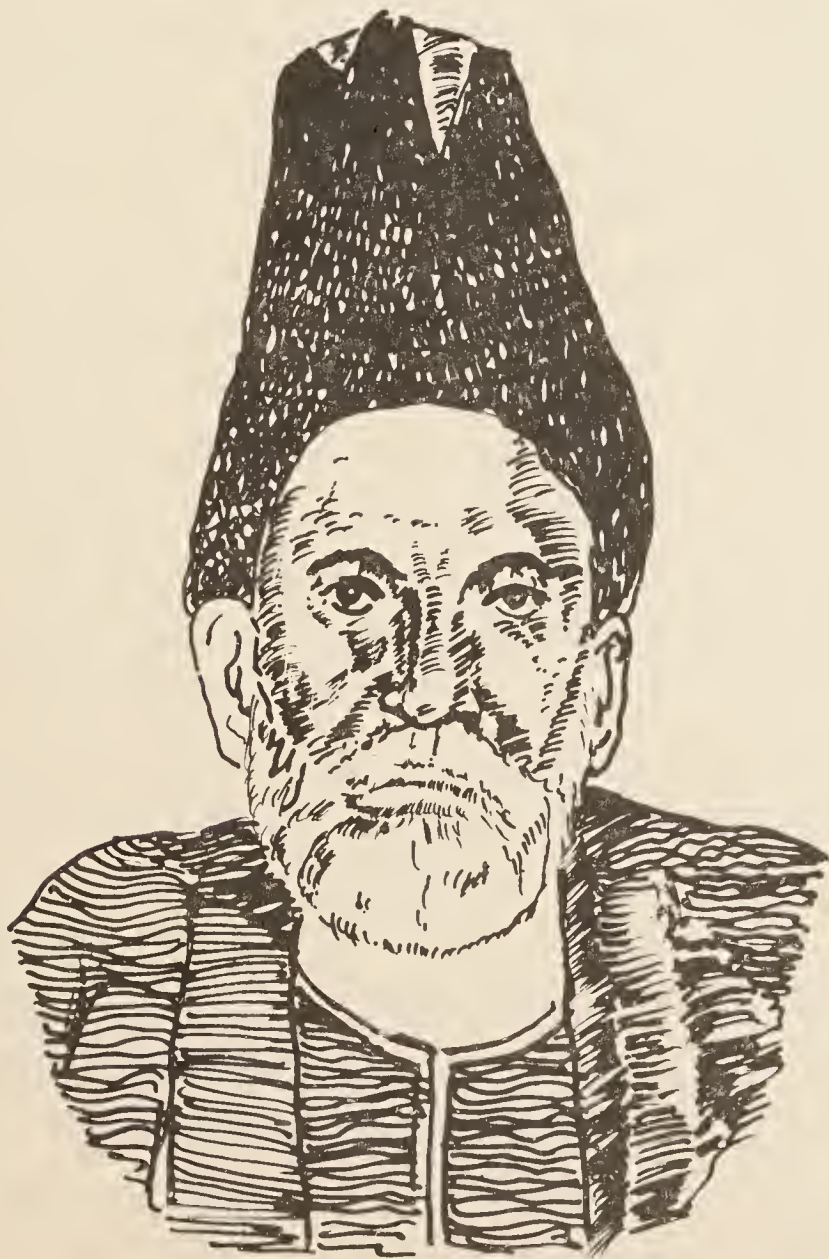
GANDHI, INDIRA : Daughter of Jawaharlal Nehru, she was the Prime Minister of India for more than one-and-a-half decades. A great leader of remarkable courage, she worked relentlessly for socialism, secularism and democracy and worked tirelessly for the eradication of poverty. She nationalised banks, abolished privy purses, helped the formation of Bangla Desh and introduced India to the space age. She was also the Chairperson of the Non-aligned countries. She was assassinated in defending the secular ideals of the Indian Constitution.
(1917-84)

GANDHI, MOHANDASS KARAMCHAND : One of the greatest figures in Indian history, next perhaps only to the Buddha. He is considered to be the father of the Indian nation, Bapu. Born in Gujarat, he was educated at Porbunder and London. He qualified as a Barrister and took up professional work in South Africa. His experience
(1869-1948)

of discrimination at the hands of Whites pained him and led to the evolution of Satyagraha Movement, based on Indian traditions and Tolstoyan philosophy. He returned to India in 1915 and soon afterwards took over the leadership of the Indian National Congress. A master-mind for organising mass movement, he inspired the entire Indian people and broadbased the freedom movement. In later years he organised the salt satyagraha, gave the call for complete Independence and launched the Non-Cooperation and Quit India Movements. When riots broke out, he travelled in Bihar and Noakhali to bring peace and undertook a fast in Delhi to bring about communal harmony. He was murdered by a Maharashtrian Hindu fanatic.

GAUTMIPUTRA,
SATAKARNI
(1st Cent. A.D.)

: A famous Satavahana king of Western India. Known for achievements in Prakrit literature, maritime trade industry and colonial activities, he



Mirza Ghalib

- waged a war against Kshaharata's advance against the southern region.
- GHALIB, MIRZA** : Originally Asadullah Khan Asad, he was an outstanding Urdu and Persian poet of Delhi. He imparted a new quality of thought to Ghazal, which was his forte. He also chiselled the Urdu prose. He proved to be a great mentor to such eminent poets as Hali and Iqbal.
(1797-1869)
- GOBIND SINGH, GURU** : The tenth and last Sikh Guru who made the Sikhs a militant group called the Khalsa. He prescribed the code laying down the five Ks—kara, kangha, kes, kirpan, kachha (iron bangle, comb, unshorn hair, sword and drawers). Murdered by a Muslim fanatic at Nanded. Besides being a fearless soldier and an able organiser, he was a great poet with *Shyam* also as *nom de plume*. Among his famous works are *Bachitar Natak*, *Ram Avtar* and *Zafar Nama*.
(1666-1708)
- GOPBANDHU DASS** : A great leader of Orissa. Popularly known as Utkamoni, he was a member of the Servants of India Society. He founded a daily called "SAMAJ" from Cuttack, and propagated social reforms and education.
(1877-1928)
- GOPAL KRISHNA GOKHALE** : An eminent Indian nationalist leader. Born at Kolhapur, he became Principal of the Fergusson College, Poona. He founded the Servants of India Society and presided over the Indian National Congress. He was a commanding figure in the Bombay legislature and later on in the Viceregal legislature. He was the grand old man of the Congress before Gandhiji put it on the path of Non-Cooperation.
(1866-1915)
- GOPINATH CHOWDHURY** : Eminent nationalist leader of Orissa who resigned Government service to join the 1921 Movement. He was a member of the cabinet in Orissa and later joined the Sarvodaya Movement.
(1895-1958)
- GORAKHNATH** : A saint, who travelled throughout north India and spread a cult which is associated with Saivite asceticism and Tantric yoga.
(12th cent.)
- GULAB SINGH, MAHARAJA** : A Dogra Rajput chief who entered Maharaja Ranjit Singh's army in 1812 and rose spectacularly. He entered into an agreement with the British which
(-1857)

enabled him to get the rulership of Jammu and Kashmir in 1846.

GHULAM ALI KHAN, BADE (1902-68) : An eminent maestro (Ustad) of Hindustani music.

GUNADHYA (1st cent. B.C.) : Author of "Boihat Katha", a rich storehouse of stories and fables. The book in Paisachi, a language of the people till then considered unworthy of literary expression.

HABBA KHATOON OR "ZOON" (16th Cent.) : She was a sweet-throated village belle of Kashmir who became the favourite wife of king Yusuf Shah Chak of Kashmir who ruled from 1579 to 1586. She was a great poetess and an impassioned singer. Unhappy in her married life, she was spotted by the king who took her as his wife.

HAIDAR ALI (1722-82) : An outstanding military general. Son of a fakir, he served the Maharaja of Mysore and usurped power. He was among the first to realise the danger posed by the British power in India. He planned a united front with the Nizam of Hyderabad and the Marathas. Mutual jealousies frustrated his plans and he had to fight the British alone. Later, he enlisted French support. He fought two wars with the British and was nearly successful in the first. He was secular in outlook and patronised Brahmins. His son, Tipu Sultan, carried on the struggle against the British.

HALA (2nd Cent. A.D.) : Well known lyricist of Prakrit, who wrote *Gatha Saptasati*, or *Satlasati*, or 700 stanzas on love. He belonged to the Satavahana dynasty of kings.

HALDANE, JOHN BURDON SANDERSON (1892-1964) : Eminent British scientist who took on Indian citizenship. Known for his work on genetics enzymes and biometry.

HALI, ALTAF HUSSAIN (1837-1914) : A prolific Urdu Writer of prose and poetry. His patriotic *musaddas* made a deep impact on readers, including Syed Ahmed Khan.

HANUMAN PRASAD PODDAR (1892-1971) : Nationalist and scholar of Sanskrit, Bengali, Marathi and Hindi. He did pioneering work in teaching religious and spiritual books to the com-

- mon man. Started the well known Gita Press, Gorakhpur, and a journal, entitled *Kalyan*, which are unique institutions.
- HAR BILAS SHARDA** (1858-1922) : Eminent jurist and social reformer responsible for legislation to ban child marriage. Devout Arya Samajist.
- HAR DAYAL, LALA** (1884-1939) : A legendry figure known for his phenomenal and photographic memory. He became a revolutionary and organised the Ghadr Party in Europe and the USA to throw out the British from India by force. He enlisted the support of Kaiser's Germany and was one of the key figures responsible for the formation of a provisional government of India in Kabul during World War I.
- HARI NARAYAN APTE** (1864-1919) : Outstanding fiction writer who is considered to be the father of Marathi novel.
- HARISHCHANDRA, "BHARATENDU"** (1850-1885) : Considered father of modern Hindi. He did pioneering work in the field of poetry, drama, essays, travelogues and journalism in Hindi. He left behind about 250 works including 18 dramas.
- HARSHAVAR-DHANA** (590-647 A.D.) : A great king of ancient India, with his capital at Thaneswar. near Kurukshetra. Ascending the throne at the age of 16 he was in some ways as great as Asoka. Like Asoka, he was of humble and charitable disposition. He extended his empire considerably but his advance towards the south was checked by Pulakesin II, the two accepting the Narmada as the boundary. He was a patron of writers. Bana Bhatta, a protege, has left a glowing account of his reign. So has Huen-Tsang who visited him during his reign. He was also an author and has left three plays.
- HASTINGS, WARREN** (1732-1818) : One of the founders of the British empire in India. He rose from the rank of a clerk to that of the governor-general of India. Impeached in British Parliament by Macaulay for corruption but was exonerated. He helped Sir William Jones found the Asiatic Society.
- HEMCHANDRA SURI** (1089-1172) : A celebrated Jain acharya, known for his *Kumarपालcharita*, *life sketches of 63 Great Men* (*Tri sashti Salaka Purusha Charita*, including *Mahavir Charit-*

ra). He also wrote *Pramana Mimamsa* and *Yogasas-
tra*.

HUEN TSANG,
or YUANG
CHWANG
(602-644)

: A Chinese traveller who visited India around 640 in the time of Harsha in pursuit of knowledge of the Buddhist faith. He returned to China with some seventy books, which he translated into Chinese. He was honoured by Harsha and he established diplomatic relations between Harsha and the Chinese emperor T'sung.

IQBAL,
MOHAMMED
(1877-1938)

: Indian poet and philosopher, born of Kashmiri Brahmin stock converted to Islam. He wrote powerful poems in Urdu and Persian and deeply influenced a generation of Urdu poets. His most popular song is "Sare Jahan Se Achha Hindostan Hamara" (Our India is the best in the whole world).

ISWAR CHANDRA
VIDYASAGAR
(1820-91)

: Great Indian social reformer and writer. He came from countryside to Calcutta at the age of nine, struggled against penury and rose to the position of Principal of Sanskrit College. Although coming from an orthodox Brahmin family, he advocated widow remarriage, and a ban on child marriage and polygamy. A friend of Michael Madhusudan Dutt, he fought for emancipation of women and their education.

JADU NATH
SARKAR
(1870-1958)

: Eminent historian, especially on Aurangzeb and the later Mughal period.

JAGDISH
CHANDRA BOSE
(1858-1937)

: Physicist and educationist, he founded the Bose Research Institute. His researches in the field of plant life brought him international fame. These included his researches into the relationship of plants to such phenomenon as sleep, food, air and drugs to animal tissues.

JAHANGIR
(1569-1627)

: Fourth Mughal emperor, he was the only surviving son of Akbar. His memoirs, *Tuzk-i-Jahangiri* cover nineteen important years of his reign. His wife Nur Jahan, wielded great influence, and the indolent emperor became dependant upon her. He was a lover of flowers and a patron of painters.

- JAMINI ROY**
(1881-1972) : Noted Indian artist who introduced folk motifs and brought about new dimensions in art.
- JAMMALAL BAJAJ**
(1889-1942) : Ardent nationalist leader who renounced wealth to join Gandhiji who called him his fifth son. He founded the Gandhi Seva Sangh and played an important part in Gandhiji's constructive programme.
- JATIN BAGHA or
YATINDRANATH
MUKHERJEE**
(1880-1915) : Indian revolutionary who fought the British forces in a fierce encounter in the Balasore area of Orissa and was fatally wounded to die in hospital afterwards. Great inspiration to other revolutionaries in eastern India.



- JAWAHARLAL
NEHRU**
(1889-1964) : Free India's first Prime Minister for seventeen years. The only son of Moti Lal Nehru, he was educated at Eton, Harrow and Cambridge and was Bar-at-Law. He entered politics under Gandhiji's leadership. He was elected Congress President in 1929, and it was under his presidentship that the call for complete Independence was given. A marked anti-Nazi and anti-Fascist, he was a Socialist to the core. One of the founders of the Non-aligned Movement and an advocate of "peaceful

coexistence”, he is acknowledged as the architect of Indian’s post independence economy. Also a writer of deep sensibilities who wrote the classics: *An Autobiography*, *Discovery of India*, and *Glimpses of World History*. Under his leadership, India made great advances in industry and social reform.

JAYADEVA
(circa 12th Cent.)

: A saint poet of Bengal who wrote the celebrated exquisite lyric drama in Sanskrit entitled *Gita Govinda*. He was a court poet patronised by the Sena kings of Bengal.

JAYAKAR, M.R.
(1873-1959)

: Eminent educationist, lawyer and liberal leader who, with Tej Bahadur Sapru, carried on delicate negotiations between the British and the Congress. He was Vice-Chancellor of Poona University, and also a Privy Councillor.

JAYASI, MALIK
MOHAMMED
(1493-1542)

: Sufi poet who wrote the chaste Hindi classic *Padmavat*, in Avadhi dialect, and *Akhravat*.

JINNAH,
MOHAMED ALI
(1876-1948)

: Statesman and barrister of Bombay who entered politics as a nationalist. Later he left the Congress and joined the Muslim League. Uncompromising and ambitious, he joined hands with British diehards to frustrate the Congress attempts at wresting freedom. He whipped up communal tension and gave the call for India’s partition on communal lines and countered Gandhiji’s “Quit India” call with “Divide and Quit”. Shrewd and clever strategist, his obduracy suited the British who, in 1947, yielded and divided India into two—India and Pakistan—and quit.

JNANESWARA or
JNANDEVA or
GYANDEV
(1275-96)

: A popular Marathi saint-poet who started a religious movement to bring religious knowledge to the common man. He preached universal brotherhood and his brilliant exposition of the Gita had a deep influence on many generations.

JONES, WILLIAM
(1746-94)

: A great orientalist, who, while a judge of the Supreme Court, Calcutta, founded the Asiatic Society, Calcutta to preserve and project the great intellectual treasures of India and the neighbouring countries. He was the founder and the first President of this great institution.

- KABIR**
(1380-1460) : Religious reformer, popular alike with Hindus and Muslims. Born in a weaver's family of Banaras, he became a disciple of Ramananda and formulated his own practical teachings which appealed to the common man. His verses find place in the Granth Sahab of the Sikhs and are quoted every day in the Hindi-speaking areas even today.
- KAIRON, PRATAP SINGH**
(1901-1965) : A dynamic nationalist leader and Chief Minister of Punjab who, after partition, did much to take the State forward on the path of industrialisation and rural prosperity.
- KALHANA**
(circa 12th Cent.) : Author of the earliest book on Indian history *Rajtarangini* (the river of Kings) which records the history of Kashmir from the earliest times. His work is reportedly based on the records available to him: coins, grants and even old buildings.
- KALIDASA**
(4-5th Cent. A.D.) : The renowned dramatist whose *Shakuntala*, *Meghdoot*, *Ritusamhara*, *Raghuvansh*, *Kumarsambhav*, *Malavikagnimitram* and *Vikramorvasiam* characterise his command over language, exuberance of imagination, delicacy and versatility in description.
- KAMBAN**
(12th Cent.) : A great Tamil saint who is the southern counterpart of Tulsidas, having written the Kamba Ramayana in Tamil. This Vaishnavite poet resided at the Chola courts.
- KAMRAJ**
(1903-75) : Outstanding nationalist leader of the later Nehru era. Chief Minister of Tamil Nadu, he became Congress President and was associated with the plan for the voluntary relinquishment of Cabinet posts for party work. This decided the shape of two cabinets after Nehru. Lost ground after the party split of 1969.
- KANADA**
(6th Cent. A.D.) : Celebrated sage who founded Vaiseshika school of philosophy, mainly a system of physics and metaphysics.
- KANHAYILAL MANEKLAL MUNSHI**
(1887-1971) : Eminent lawyer, politician and litterateur of Bombay. He founded the Bharatiya Vidya Bhavan.
- KANISHKA**
(78-162) : Greatest Kushan ruler who built an extensive empire from Central Asia to the Vindhyas. He was a

patron of arts, sculpture and architecture. He built 120 metre high chaitya at his capital Purushpur, or Peshawar. He held the fourth Buddhist Council and spread Buddhism outside India. During his reign, northern India was a prosperous land. She profited from trade with the West. It was during his reign that Asvaghosha, Naraguha and Vasumitra flourished. His physician is reported to have been the famous Charaka.

KARVE, DR. : Eminent social reformer who did considerable work
DHONDU DESHAV for the emancipation and education of women and
(1858-1962) widow remarriage.

KASTURBA : Wife of Mahatma Gandhi who assisted her husband
(1869-1944) in the freedom movement. She died in Aga Khan palace in Poona while in captivity with her husband.

KASTURI : Editor of *The Hindu*, Madras from 1905 onwards.
RANGA IYENGAR He made the paper a powerful vehicle for voicing
(1859-1923) the people's aspirations.

KAUNDINYA : The Brahmin founder of an Indian kingdom in
(2nd cent. A.D.) Funan, a southern part of present-day Thailand.

KAUTILYA : Also known by the name of Chanakya and Vishnu
(circa 4th Cent. B.C.) Gupta. He is the author of the classic book *Arthashastra*, a treatise on administration and diplomacy. The earliest book of its type, it appeared several centuries before Machiavelli's *Prince*. Chandragupta Maurya, who built a vast empire after the exit of Alexander, owed much to the genius of Kautilya or Chanakya who joined hands with Chandragupta to overthrow the Nandas, the common enemy. The event is narrated in the classic *Mudra Rakshas*.

KESHAV DAS : Great poet of Hindi, he was a master of the verse
(-1617) form suited for description of nature and love.

KESHUB : Great social reformer of Bengal and follower of
CHUNDER SEN Brahmo Samaj. He was responsible for the formation of Sadharan Brahmo Samaj a breakaway group.
(1838-83)

KHUDIRAM BOSE : An early revolutionary of Bengal, who murdered an
(1869-1908): English official at Muzaffarpur and was hanged.

- KIPLING,
RUDYARD
(1865-1936) : India-born English writer, known for his portrayal of contemporary life of the ruling classes. He won the Nobel Prize.
- KRISHNAJI
PRABHAKAR
KHADILAKAR
(1872-1948) : A great Marathi dramatist and journalist who assisted Lokmanya Tilak in the conduct of the *Kesari*.
- KRISHNAM-
ACHARI, V.T.,
(1881-1964) : Eminent administrator, served as Diwan of Baroda State. After Independence, he was the Vice Chairman of the Planning Commission.
- KRISHNADEVA
RAYA
(-1529) : A great emperor of Vijayanagar empire who, in the manner of Asoka and Chandragupta, raised his kingdom to great heights. It was only after his death that the sultans of Bijapur, Ahmednagar and Golconda were able to damage the great fabric of the Vijayanagar empire, one of the brightest chapters in Indian History.
- KRISHNAN, K.S.,
DR.
(1898-1961) : Eminent physicist, he became the director of one of the earliest national laboratories, the National Physical Laboratory. Fellow of the Royal Society.
- KRISHNARAJA
(711-775) : A king of Rashtrakuta dynasty whose empire included parts of Konkan, Karnataka and Andhra Pradesh. He was patron of arts and literature and caused to be carved the Kailasa temple of Ellora.
- KUMARJEEVA
(circa 4th cent.) : A Buddhist monk who is reported to have taught Fa-Hien religion and the way of life of the Indian people. He later travelled in Central Asia and lived in a Buddhist Vihara and propagated Buddhist philosophy. He also did many translations into Chinese.
- KUMBHA
(1468) : A great Rajput ruler of Chittor, who built Chittor's Kirti Stambha in celebration of his victory over the Khilji Sultan of Mandu. He was also a builder, a poet and a scholar and wrote *Rasik Priya*, a commentary on *Gita Govinda*.
- LAJPAT RAI, LALA : Punjab's most eminent nationalist leader who was a member of the trio, Bal-Lal-Pal. He symbolised a radical approach to politics. Exiled to Mandalay in 1907 for his political activities, he went away to the

USA, to return to be elected president of the special session of the Congress. While leading a procession asking Simon Commission to “go back” he was beaten by police with batons and died of injuries. A band of young men took a vow to take revenge, and were involved in the Lahore Conspiracy to murder Saunders, leading to the execution of Bhagat Singh and others.

- LAKSHMANA K.U. VENKATA**
(1877-1927) : Versatile Telugu scholar and linguist, known for his encyclopaedic knowledge.
- LAKSHMINATH BEZBARUAH**
(1868-1938) : Eminent Assamese litterateur who wrote at considerable length and also edited *Jonaki* which has given a name to an era in Assamese literature.
- LAL BAHADUR SHASTRI**
(1904-66) : Jawaharlal Nehru’s successor as Prime Minister of India. He was a short man with a penchant for getting with politicians of all hues. This he had acquired over long years in office in UP and later at the Centre. Installed by the “Syndicate” in the post of Prime Minister, he was forced by events to fight a defensive war against Pakistan, leading to Tashkent Agreement. He died there in a moment of glory.
- LAL DED (LALLA DEVI)**
(14th Cent.) : A great ascetic and philosopher-poetess of Kashmir. First known poetess of Kashmiri language, nearly half of the proverbs and wise sayings in Kashmiri are attributed to her. Legend considers her to be an ideal daughter-in-law.
- LALITADITYA**
(724-60) : Most renowned king of Kashmir who defeated Kannauj’s armies and extended the empire from Kashmir to Magadha, Gujarat and Malwa. His reign is known as the golden period of Kashmir history.
- MACAULAY, THOMAS BARINGTON, LORD**
(1800-59) : British statesman and writer who came out to India as a member of the Governor General’s Supreme Council, stayed here for four years and recommended the introduction of English as the medium of instruction in India. He also reformed the Indian Criminal Code.

- MADANLAL DHINGRA (1887-1909) : A revolutionary who came into contact with Shyamji Krishna Verma in London, where he shot Curzon Wylie in 1909, to be hanged. His martyrdom gave a fillip to the national movement in India.
- MADAN MOHAN MALAVIYA (1861-1946) : Eminent educationist and nationalist leader who founded the Banaras Hindu University and worked for the Congress, for which he was President in 1909 and 1918.
- MADHOJI SCINDIA (1794) : Outstanding Maratha soldier who resurrected the Maratha image after the defeat at Panipat in 1761 for within eight years, he rebuilt the Maratha power and took the Mughal emperor Shah Alam under his protection. He defeated Rajputs and the Rohillas and organised a well-knit army trained by French general de Boigne. He had an understanding with Hastings for the division of upper India into two spheres of influence.
- MADHVACHARYA, VASUDEV (1199-1278) : A religious leader born at Udipi, he became a *sanyasin* at the age of fifteen, and like Shankaracharya travelled extensively in India to propagate his creed. He has left some 37 important works, including commentaries on the *Upanishads* and *Brahmasutra Bhashya*.
- MAHADEV GOVIND RANADE (1842-1901) : Eminent lawyer and social reformer. He was among the earliest graduates in western India, entered judicial service and rose to the High Court in Bombay. He set up the Prarthana Samaj, the counterpart of Brahmo Samaj in Bengal, and advocated widow remarriage. He was also a leader of the Congress, and an eminent author too.
- MAHAVIRA (540-468 B.C.) : Also called Vardhamana, he was a contemporary of the Buddha. He started what is known as Jainism, which emphasised the sanctity of life. Descended from the royal family of Magadha, he, like the Buddha, renounced the world and practised penances for twelve years. One of his most important teachings is the doctrine of non-injury by thought, word or deed. His sect has a large following in India even today, more than Buddha's. It is confined largely to the business community.

- MAHENDRA-
VARMAN**
(5-6th Cent. A.D.) : King of Pallava dynasty who evolved a unique architecture, seen at Mahabalipuram. He, in fact, instructed the art of excavating shrines out of solid and hard granite rocks and embellishing them with paintings.
- MAHMUD GAWAN**
(1403-81) : A talented wazir of the Bahmani kingdom. During the reign of Muhammed I, Gawan's enemies poisoned the Sultan's ears who, misled by a contrived charge of forgery, had Gawan put to death. Gawan was a man of learning and had marked capacity for prose and poetry.
- MALIK KAFOOR**
(-1317) : An eunuch slave of Alauddin Khilji. He led an expedition to south India. After the Sultan's death, he blinded two of the sons of the master and put the youngest on the throne within thirty-five days of the Sultan's death. However, he was assassinated.
- MANVENDRA
NATH ROY**
(1887-1954) : A great revolutionary and intellectual. He was associated with the Communist movement since the time of the Russian revolution and was associated with revolutions in Mexico and China. On his return to India in the thirties, he started the Radical Humanist Movement.
- MAVLANKAR,
GANESH VASUDEV**
(1888-1956) : A lawyer turned politician. As Speaker of the Lok Sabha, he laid down sound foundations of Indian democracy.
- MEGHANAD SAHA**
(1891-1956) : Eminent physicist, he founded the Institute of Nuclear Physics. He was fellow of the Royal Society.
- MENANDER**
(160-120 B.C.) : Great king of Bactria (present Balkh, between the Hindu Kush and the Amur Darya), he advanced into the Punjab, fell under the spell of India and embraced Buddhism. The Buddhist treat him as a saint, and call him "Milinda". It was during his reign that the Greek and Indian arts fused to form the Gandhara Art.
- MICHAEL
MADHUSUDAN
DUTT**
(1824-73) : Great Bengali educationist and lawyer, he embraced Christianity, taught in Madras, and later did pioneering work in Bengali literature, by revolutionising Bengali poetry. He wrote on themes from the Ramayana and also wrote plays and sonnets.

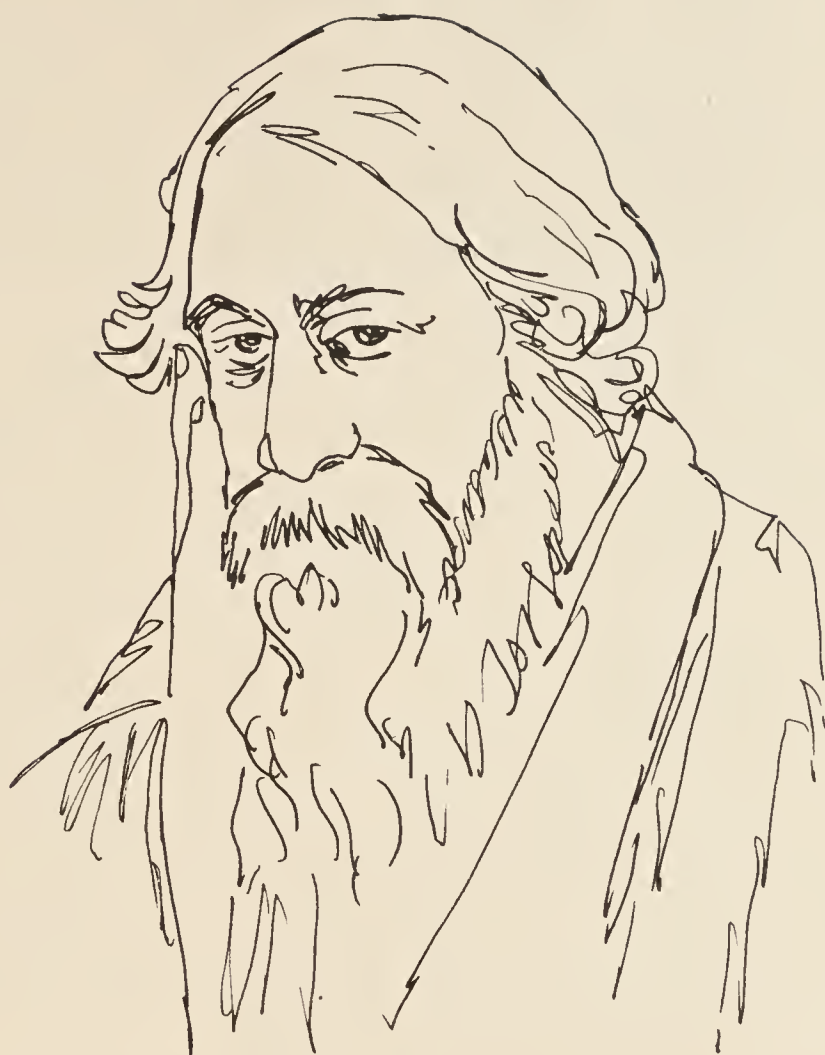
- MINTO, LORD (1905-1910) : Viceroy of India, he saw the rising force of nationalism in India and tried to suppress it, in the end giving it a new momentum. In consultation with Morley, he drew up a scheme of reforms which were incorporated into the Government of India Act 1909. He was responsible for communal representation.
- MIRA BAI (1498-1547) : A saint-poetess-queen of Rajasthan. A devotee of Lord Krishna, she was married to the eldest son of the Rana of Mewar and became a widow. She renounced everything and went to Brindavan. A large number of her devotional songs are marked by great beauty and intensity of feeling. They have tremendous appeal and are quoted and sung.
- MOINUDDIN CHISTI KHAWAJA (1139-1233) : A great Muslim divine. At an early age he became a *darvesh*, travelled widely and came to India. He reached Ajmer in 1191 and settled down there. His *Urs* draws people from the sub-continent in large numbers.
- MOTILAL NEHRU (1861-1931) : Eminent lawyer of Allahabad, who came into politics under the influence of Gandhiji. He became President of the Congress and later joined hands with C.R. Das to found the Swaraj Party, which too merged with the Congress. A liberal, he headed the All-Parties Conference in 1928 and outlined a scheme for Indian self-government.
- MUHAMMED ALI (1871-1931) : Eminent Nationalist Muslim leader of India, who led the Khilafat deputation to U.K. in 1920; Congress Pradhan in 1923.
- MUMTAZ MAHAL (1592-1631) : Favourite wife of emperor Shah Jahan and a niece of Nur Jahan Begum. She died in childbirth and it was in her memory that Shah Jahan built the famous Taj Mahal, where she was buried 14 years after her death.
- MUTHUSWAMI AYYER (1832-95) : Eminent jurist of south India. He was a great philanthropist and advocate of women's education.
- MUTHUSWAMI DIKSHITAR (18th Century) : A master of Karnatak music, he founded the school based on ragas as the central force of music.

- NAGARJUNA**
(circa 2nd Cent.) : One of the greatest Buddhist philosophers and theologianists, who introduced new dimensions to Buddhism. He was the founder of *Madhyamika* school of *Mahayana*, one of the two branches of Buddhism and achieved great popularity in China and other neighbouring countries.
- NAMDEV**
(1270-1350) : A Vaishnava saint from Maharashtra who travelled widely in India and had a large following. His verses are included in the *Guru Granth Sahib*.
- NANAK DEV, GURU** : Founder of the Sikh faith. He saw the advent of Islam having its effect on Hindu society and brought about a synthesis of the teachings of the two religions. He had a large following among the Hindus and Muslims. Sindhis, by and large, are followers of Nanak.
(1469-1539)
- NANALAL**
(1877-1946) : Eminent Gujarati poet, dramatist and essayist. He did a lot to popularise Garba dance and Raso dance in Gujarat.
- NANA PHADNAVIS** : Also known as Dhondupant, or Balaji Janardan Bhanu, he was the adopted son of Balaji Rao II. After 1851, he ruled from Bithur, near Kanpur. He organised opposition to the British and was a leader of the 1857 war of Independence. He put to death a large number of white people in Kanpur, and was later hanged.
(1824-58)
- NANDLAL BOSE**
(1883-1966) : Eminent artist who founded the Indian Society of Oriental Arts. He taught at Santiniketan for several years and gave new dimensions to Indian art.
- NARENDRADEV, ACHARAYA**
(1895-1956) : Eminent lawyer and educationist. He was among the founders of the Socialist Party in India and was a prominent freedom fighter.
- NARSI MEHTA**
(1441-80) : A Gujarati saint whose songs are popular even today. He was a follower of the Krishna cult.
- NATESAN, G.A.**
(1873-1949) : Eminent journalist and publisher who edited the *Indian Review* for a long time and set up one of the pioneering publishing houses in the country.

- NEWAL KISHORE : Well-known publisher of Lucknow who started the (1836-95) *Oudh Akhbar* which serialised the classic *Fasana-i-Azad* by Sarshar, and published many Urdu, Persian and Arabic works including the *Quran*.
- NIZAMUDDIN : A Muslim mystic divine who was a disciple of AULIA Sheikh Farid. He is buried in Delhi in the line of (1234-1325) disciples of Khwaja Moinuddin Chishti.
- NUND RISHI : An eminent Muslim divine of Kashmir who was a (1376-1439) follower of Lal Ded. Like her, he composed in Kashmiri language.
- NUR JAHAN : Widow of Sher Afghan, she caught the eye of Jahangir, who married her. She was a strategist and proved a match for others. Shah Jahan stripped her of all glory, when he came to power.
- PADMASAMBHAVA : Celebrated Buddhist monk who visited Tibet in (circa 8th Cent.) A.D. 747 and founded the first monastery at Sam Yeo, on the model of the one at Nalanda. He is believed to have founded the order of the Tibetan Buddhist monks called Lamas.
- PAJASSHI RAJA : A prince of Kottayam in Kerala, who raised his VERMA voice against the fast growing British influence in (1760-1805) India. A popular figure of Kerala history, he is called the Lion of Kerala.
- PAMPA : Eminent Kannada poet, author of the classic (9th cent.) *Vikramaarjun Vijay*.
- PANINI : A great grammarian of Sanskrit. In his work he has (circa 6th Cent. B.C.) referred to earlier works, but his work remains standard, even though later grammarians added to his work.
- PANNIKAR, : Administrator, historian, journalist and diplomat. K.M., SARDAR He served the Bikaner and Patiala states and also (1895-1963) edited the *Hindustan Times* for some time. He was India's ambassador to Peking at a crucial stage in our history.
- PATANJALI : Famous grammarian of Sanskrit, known for his (circa 2nd Cent. B.C.) celebrated commentary called *Mahabhashya* on Panini. He also wrote a standard work on Yoga called *Yogasutra*. According to some experts there were two Patanjalis.

- PATTABHI SITARAMAYYA, DR.** (1880-1957) : Eminent nationalist leader who was defeated by Subhas Chandra Bose for the Presidentship of Congress in 1938. He wrote the monumental history of the Congress and was a member of the three-men committee on linguistic provinces.
- PHALKE DHUNDI-RAJ GOVIND "DADA SAHIB"** (1870-1944) : Eminent artist and printer who entered film industry and is considered to be the father of film industry in India. His earliest film was "Raja Harishchandra", a silent movie and he also produced the first talkie entitled *Gangavataran*, in 1937. In all, he made as many as 125 films.
- PHEROZESHAH MEHTA** (1845-1915) : Proud citizen of Bombay who helped form the Municipal Corporation. A barrister of eminence, he started the *Bombay Chronicle*, a power in those days.
- PORUS, or PURU** (4th Cent. B.C.) : Northern Indian king who offered stiff resistance to Alexander, who with the support of the king of Taxila, Ambhi, advanced on the plains of the Punjab. The conflict between Puru's forces and those of Alexander proved pyrrhic and, even though Alexander had won the battle on the banks of Jhelum, his army forced him to retreat and return to Greece. Alexander was so deeply impressed by Puru's kingly manners that he reinstated him in his kingdom and became his friend.
- POTANA** (1400-75) : A famous Telugu poet, known specially for his devotional classic *Bhagavatam*.
- PRAFULLA CHANDRA RAY** (1861-1944) : Eminent teacher of chemistry, he influenced a generation of scientists. He was also a great philanthropist.
- PRAKASAM, T.** (1869-1957) : Called Andhra Kesari, he started as a lawyer and gave up practice to join the Non-Cooperation Movement. He started the *Swarajya*, became a member of Rajagopalachari's cabinet in composite Madras in 1937 and, after Andhra Pradesh was formed, its Chief Minister.
- PREMCHAND** (1881-1936) : Outstanding fiction writer in Urdu and Hindi, he was a pioneer and was the first writer to portray the struggles and poverty of peasantry in the Gandhian era. He wrote a dozen novels, nearly 300 short stories and a few dramas, and edited a literary

- journal, the *Hans*. His *Godan* has been translated under the UNESCO programme.
- PRITHVIRAJ CHAUHAN (1162-92)** : The last Hindu ruler of Delhi, he defeated Muhammad Ghori in 1191. Next year, however, he was defeated, because among other factors, he had alienated the support of Jayachand, whose daughter Samyukta he had married against his wishes. He was captured and put to death. His name is a legend and modern Hindi's early epic *Prithviraj Raso*, written by court poet Chand Bardai, has immortalised him.
- PRITHVIRAJ KAPOOR (1906-72)** Outstanding Indian actor, in film and on stage. He figured in the first Indian talkie, "Alam Ara" and staged over a dozen plays relating to contemporary life in India. He was a nominated member of the Rajya Sabha for two terms.
- PULAKESIN II (609-642)** : Famous Chalukyan king who was the contemporary of Harshavardhana of Kannauj. He made himself powerful and repulsed the invasion by Harsha's forces in 620. Huen Tsang, who visited his court, was deeply impressed. Persia had diplomatic relations with Pulakesin.
- PURANDARDASA (1480-1564)** : A great saint of Karnatak. He has left a vast treasure of verses which are sung even today.
- PURUSHOTTAM DAS TANDON (-1962)** : Eminent nationalist leader and protagonist of Hindi. He worked for the Servants of India Society and was later elected President of the Congress.
- QUTBUDDIN AIBAK (-1210)** : Turki slave of Muhammed Ghori. He was a great general, and founded the so-called slave dynasty in India.
- RABINDRANATH TAGORE (1861-1941)** : One of the world's outstanding poets and the first Indian to win the Nobel Prize (1913). He wrote over one thousand poems and twice as many songs, including India's and Bangladesh's national anthems. He was also a novelist, a short story writer, dramatist and a great painter with a highly personalised technique. In 1901, he set up a great university at Santiniketan near Bolpur, in Bengal, and a rural development centre at Sriniketan.
- RADHAKRISHNAN SARVEPALLI, DR (1888-1975)** : Free India's second President. He was an eminent philosopher who lectured at Oxford University and held several diplomatic assignments, including



Rabindranath Tagore

those in USSR and UNESCO. India's Vice-President for two terms (1952-62), he held one term as President (1962-67).

**RADHA NATH
RAI**
(1848-99)

: Eminent Oriya poet who worked in the state education department and dominated the literary field in Orissa.

**RAFI AHMED
KIDWAI**
(1894-1954)

: Eminent Indian nationalist and capable administrator, who showed great imagination in initiating bold measures in the field of food, telecommunications and nationalisation of airways.

**RAHIM, ABDUL
KHANKHANA
RAHIM,**
(1567-1625)

: Great Hindi poet who resided at Akbar's court. His pithy verses are quoted by the average house-holder even today.

RAI DAS
(15th Cent. A.D.)

: Pupil of Ramanand. His 41 *sabads* are included in Guru Granth Sahab. A co-disciple with Tulsi Das and Kabir.

RAJAGOPALA-
CHARI,
CHAKRAVARTI
(1879-1976)

: Eminent Indian leader and statesman known for his sharp intellect and understanding of national affairs. He was the first Indian Governor-General and remained in that post till India became a Republic. He returned to the Union Cabinet as Minister without Portfolio and later returned as Chief Minister of Madras. Leaving Congress, he founded the Swatantra Party.

RAHULA
SANKRITAYAN
(1893-1963)

: Eminent scholar, linguist and historian who travelled extensively in Central Asia, Tibet and Russia. He was a prodigious writer and prolific too.

RAJENDRA IV
(1070-1122)

: Chola king whose reign is considered to be the golden period of south Indian history. He advanced northwards also. His fleet conquered Sri Lanka, Nicobar Island and Malaya. He was a great builder.

RAJENDRA
PRASAD, DR.
(1884-1963)

: Free India's first President, he was an eminent lawyer and nationalist leader. He became Congress President in 1934 and 1947. He presided over the deliberations of the Constituent Assembly and was President for two terms.

RAJSHEKHARA
(circ. 9th Cent.)

: Celebrated Sanskrit dramatist who lived at the Court of Mahendrapal and has left for us the dramas, *Karpur*, *Manjari*, *Balabharat* and *Kavyamimasa*.

RAMMOHUN
ROY, RAJA
(1772-1833)

: Outstanding Indian leader of the eighteenth century. A leading social reformer, he founded the Brahmo Samaj. He visited UK, as an ambassador of the Mughal emperor, and died there. He was among the earliest who advocated women's education, opposed Sati and brought about a renaissance. He is often called the father of Indian nationalism.

RAMDAS
(1603-81)

: A great saint of Maharashtra of whom Shivaji was a devoted follower. He was a great preacher and an ascetic. Author of *Rasbodh*.

RAMAKRISHNA
'PARMAHANSA'
(1836-86)

: A great Guru of modern India with devotional and mystical temperament. He became a worshipper of *Kali* at the Dakshineswar temple. Vivekananda, his disciple, went abroad and made a deep impact of Vedanta philosophy.

- RAMAN, C.V., DR. : Indian scientist known for the discovery of what came to be known as "Raman effect". Professor of Physics at Calcutta University, he won the Nobel Prize for Physics in 1930.
(1888-1971)
- RAMANANDA : Eminent saint who opposed orthodoxy and caste system. The writings of Ramananda and those of his followers are in the popular dialect. Twelve of his popular disciples came from different castes. These included Kabir, Raidas and Tulsi Das.
(1400-70)
- RAMANUJA : A great vaishnavait saint, who wrote commentaries on *Vedanta Sutra* and *Bhagwad Gita* and had a large following. He propounded his philosophy of *Visish-tadvaita*.
(circa 1017-1137)
- RAMANUJAN, : Prodigious mathematician who started life as a clerk, but did some original researches which won him scholarship for study at Cambridge where his work on the theories of numbers, partitions and continued fractions was highly acclaimed. He won a fellowship of the Royal Society.
SRINIVASA
(1887-1920)
- RAMAPRASAD : The greatest song writer of Nadia (Bengal) of the 18th century.
(1718-75)
- RAMPARSHAD : A great poet-freedom fighter whose song: "Sarfaroshi Ki Tamanna" inspired the young and old alike during the freedom struggle. He was tried and hanged by the British.
BISMIL
- RAMASWAMI : Eminent lawyer and administrator. He was the Diwan of Travancore at the time of independence. A sharp intellectual and educationist.
AIYER,
C.P. SIR
(1879-1966)
- RAMATIRTHA, : A great spiritual figure of the Punjab. Like Vivekananda, he went out of India to preach India's message. His poems on Vedanta are soul elevating.
SWAMI
(1873-1906)
- RANA PRATAP : A legendary Rajput figure in history, he ascended the throne of Mewar and challenged the great Akbar's attempt to consolidate his hold on the Rajput princes. While others submitted, he fought Akbar's armies at Haldighati, and was worsted. Hunted from pillar to post, he gave up royal comforts, slept on grass and lived on leaves and tubers but did not submit. Ultimately, he did succeed in recovering his kingdom.
(1540-97)

- RANA SANGRAM SINGH**
(-1527) : The Rajput chief, also known as Rana Sanga. He gave a tough battle to Babar at Kanwa. He was the hero of many battles and carried 80 scars on his person.
- RANI OF JHANSI, LAKSHMI BAI**
(1835-57) : The wife of the ruler of Gwalior, the Scindia, who ascended the throne on the death of her husband and came into conflict with the British, who refused to recognise her adopted son and annexed her domain. She was among the leaders of the war of independence in 1857. She drove the British out of Jhansi, took the command of the forces and herself fought valiantly with the little child on horseback, but was defeated and killed.
- RANJIT SINGH, MAHARAJA**
(1780-1839) : Foremost Sikh ruler, a capable general and administrator who overcame several Sikh chiefs and built up a prosperous state and a fighting army which was trained by French officers. He posed a challenge to the British who foiled his ambition for expansion beyond Sutlej. It was after his death that the British could conquer the Punjab.
- RASH BEHARI BOSE**: Eminent revolutionary, who threw a bomb on Lord Hardinge, escaped to Japan and later led the Indian National Army of Subhas Chandra Bose.
(1880-1944)
- RAS KHAN**
(17th Century) : Devotee of Krishna. His poems are still popular in north India.
- RAVI SHANKAR SHUKLA**
(1877-1956) : A teacher who joined the nationalist struggle and rose to the position of the Chief Minister of Madhya Pradesh.
- RAVI VERMA**
(1848-1907) : A prince of Kerala who emerged as one of the earliest painters of religious and mythological themes in modern India. His contribution is considered to be authoritative.
- RIPON, LORD**
(1827-1909) : British statesman who came to be India's Viceroy and Governor General from 1880. He is known for some progressive measures, including the Liberal Bill which equated the Europeans and Indians in the eyes of law in so far as trial was concerned, and also a measure of self-government.
- ROMESH CHANDER DUTT**
(1848-1909) : Eminent administrator, statesman and author. He served in the Indian Civil Service and later joined the Congress and presided over its 1899 session. He

translated Indian classics and wrote a moving history of economic conditions after British exploitation in India. He also served as the Diwan of Baroda.

RUDRAMAN
(2nd Century A.D.) : A prominent Saka ruler who became one with the local institutions of India. He was the grandson of Mahakshatrapa Cheshtana, ruler of Ujjain. Junagarh Inscription A.D. 150 refers to his work.

SAMUDRAGUPTA
(4th Century A.D.) : Son of Chandragupta I, founder of the Gupta empire in India, he ascended the throne of Patliputra and set out on a career of conquest extending his empire from the Himalayas to the Deccan. One of the greatest emperors of ancient India, he had ambassadors from Ceylon, Gandhara and Kabul at his court. He was an enlightened monarch, a patron of arts, himself a musician and poet. He was benevolent and tolerant of other faiths.

SANKARA G. KURUP
(1901-1978) : Eminent teacher and litterateur of Kerala. He was the first recipient of the Gyanpith award.

SANKARACHARYA : Eminent Indian philosopher famous for his commentaries on the Vedanta. He is believed to be the founder of Advaita Vedanta. Fired by missionary zeal, he travelled the length and breadth of India, setting up *Maths* at Shringeri, Puri, Dwarka and Badri Nath. Born in Malabar, he died at Kedarnath at the age of 32.

SANKARAN NAIR, C.
(1857-1934) : Eminent barrister who rose to the position of advocate general and Chief Justice of Madras High Court. In 1915, he became a member of the Viceroy's executive council and resigned after the Jallianwala massacre.

SARAT CHANDRA CHATTERJI
(1876-1938) : A great writer of Bengali, he was born in Bhagalpur and worked as a clerk in Burma. His stories and novels began appearing in Bengal journals, and made him famous. He returned to Calcutta to take up writing as a profession. His novels and short stories brought new realism, and his popularity was next only to Tagore.

SAROJINI NAIDU
(1879-1949) : A talented Indian poetess in English. Born as daughter of a Bengali principal of a college in

- Hyderabad, she went to UK for studies and flowered as a great poetess. She was also among the greatest orators of her age, and a wonderful conversationalist. A political leader of eminence, she presided over the session of the Congress, the only woman after Annie Besant. She was close to Gandhiji.
- SATENDRANATH BOSE**
(1894-1976) : Eminent physicist who worked with Madame Curie and Albert Einstein. His contribution to the advance of nuclear science was considerable, especially to quantum science. He was the Chairman of National Institute of Science and Vice Chancellor of Visva-Bharati.
- SATVALKER, SRIPAD DAMODAR**
(1867-1968) : Eminent Maharashtrian scholar and journalist who wrote about 400 books to explain ancient Indian lore and heritage.
- SCINDIA, RANOJI**
(-1750) : Founder of the ruling house of Gwalior which ruled Gwalior for 200 years, he rose from a junior position in the bodyguard of the first Perhwa Baji Rao. He excelled himself in the campaigns against Malwa.
- SAIGAL, KUNDAN LAL**
(-1940) : A great singer with golden voice.
- SELEUCUS Nicator**
(circa 358-280 BC) : A great general of Alexander who took part in the campaign against India. After Alexander's death, he set himself up as a ruler in West Asia and marched against India to be defeated by Chandragupta Maurya to whom he gave his daughter in marriage.
- SESHADRI P. IYER**
(1893-1969) : Erudite scholar who translated a number of books from Bengali, Marathi and Hindi into Malayalam.
- SHAH JAHAN**
(1592-1666) : The fifth Mughal Emperor who is known as a great builder. The Taj and Shahjahanabad (Old Delhi) were built by him. The Peacock Throne was made at his instance. The news of his illness set in motion the struggle for succession, wherein three of his eldest sons were eliminated and the emperor himself was imprisoned for life.
- SHAUKAT ALI**
(1873-1938) : Nationalist Muslim and leader of Khilafat Movement.

SHER SHAH
(1472-1545)

: Son of a Bihari Zamindar, he was a soldier of fortune. He drove Humayun out of India and tried to resuscitate Afghan rule. An able administrator, he introduced several reforms which were later on adopted by Akbar. He extended his empire to parts of Afghanistan and was killed in the seige of Kalinjar. His Minister, Todar Mal, became Akbar's Revenue Minister.

SHIV KUMAR
BATALAVI

: Eminent Punjabi poet, known as the Keats of Punjab.

SHIV PRASAD,
RAJA,
"SITARA-I-HIND"
(1823-95)

: Educationist of UP, he was an early writer of Hindi prose and tried to fuse Urdu and Hindi. He was contemporary of Bharatendu Harischandra and was a subject of controversies.



SHIVAJI
(1627-80)

: A great figure of Indian history, he was the son of a Maratha Jagirdar. He set out to establish a kingdom for himself in Maharashtra. Master of guerilla warfare, he harassed the forces of Aurangzeb who led several expeditions against him with limited successes. In 1674, he proclaimed himself emperor.

- Remarkable for strength of character and secularism, he created a model administration.
- SHRADDHANAND, SWAMI** : Eminent social reformer and educationist. He was a prominent leader of Arya Samaj and a nationalist. He was murdered by a fanatic Muslim.
(1895-1926)
- SINHA S.P., LORD** : Eminent lawyer and legislator of Bihar. The only Indian to be elevated to peerage of the House of Lords, he acted as Governor of Bihar and Orissa.
(1871-1950)
- SIRAJUDDOULAH** : The Nawab of Murshidabad who was defeated by Clive in the battle of Plassey in 1757. He was betrayed by his military chief, Mir Jafar and merchant leader Amin Chand.
- SOHAN SINGH BAKHNA** : A patriot associated with the Ghadar Party. He was condemned to death and transported to the Andamans. Released in 1930, he devoted the rest of his life to the Kisan Sabha.
(1870-1968)
- SRINIVASA IYENAGAR, S.** : Eminent lawyer and nationalist. He became Advocate General of Madras and later presided over the Congress session at Gauhati in 1926.
(1874-1941)
- SRI PRAKASHA** : An educationist who enrolled himself as a member of the Servants of India Society in 1907 and became its Chairman in 1915. A great orator, he was a Liberal. He represented India at the Imperial Conference. He was India's Agent General in South Africa and led a delegation to Kenya.
(1890-1946)
- SUBHADRA KUMARI CHAUHAN** : A talented poetess and nationalist leader. She was among the earliest women satyagrahis.
(1904-48)
- SUBHAS CHANDRA BOSE** : Great patriot and nationalist leader who became President of the Congress in 1938. He left the parent body to found the Forward Bloc. He disappeared from India in 1941 to join hands with Germany and Japan for the liberation of India. He organised the Indian National Army. Believed killed in an air crash in Taipeh.
(1897-1945)
- SUBRAMANIA S. IYER** : One of the founders of the Indian National Congress at Bombay in 1885. He was a jurist and a popular leader of south India.
(1842-1924)

- SUMITRANANDAN PANT** (1900-1977) : Eminent Hindi poet of the romantic school. With Jaya Shankar Prashad and Suryakant Tripathi "Nirala", he formed a trio. Also, an eminent short story writer.
- SUNITI KUMAR CHATTERJI** (1890-1977) : An eminent litterateur who has done pioneering work in Indian linguistics and phonetics.
- SURENDRANATH BANNERJEA** (1848-1929) : Outstanding nationalist leader, educationist and social reformer. He was among the principal founders of the Congress. *Bangalee*, which he founded, became a powerful vehicle in the freedom struggle.
- SURDAS** (1483-1563) : Outstanding Hindi poet known for his lyrical compositions based on the Krishna cult. He wrote in Brajbhasha and was the leader of the eight great poets of the Vallabhacharya sect, known as the Ashtachhap.
- SUSHRUTA** (2nd Cent.) : Ancient Indian exponent of medicine. His standard work was translated into Arabic as early as eighth century. He was an eminent surgeon and his operations included plastic surgery, limb amputation, cataract and sterilisation of wounds by fumigation.
- SVATI TIRUNAL** (1813-47) : Enlightened Kerala ruler who distinguished himself in arts.
- SYAMAPRASAD MOOKERJEE** (1901-1953) : Eminent national leader. He joined the Union Cabinet in 1946 and later became a leader of the Jana Sangh.
- SYAMA SASTRY** (1762-1827) : Maestro of Karnatak music. He founded one of the three schools of music—the one based on *tala* as the central force.
- TANSEN** (1531-89) : One of Akbar's nine "jewels", he is amongst the greatest singers born in India, skilled particularly in Dhrupad and Dhamar styles.
- TANTIA TOPE** (1814-59) : Originally named Ramachandra Pandurang Tope, he was the employee of the Peshwas and came to Bithur near Kanpur along with the last Peshwa and his adopted heir, Nana Phadnavis. He played a notable role in the war of Independence (1857), and was hanged.

- TARA SINGH
(1885-1967) : Called “Masterji”, because he was originally a teacher. He became a convert to Sikhism and was earnestly devoted to his cause. He did all that was possible to give the Sikhs a political entity.
- TATA, JAMSHETJI
NUSSERWANJI
(1839-1904) : Leading industrialist who built the first Indian steel plant at Jamshedpur, cotton mills at Nagpur and silk industry at Mysore. The house that he founded is known for philanthropy and advancement in science.
- TEGH BAHADUR,
GURU
(1622-75) : The ninth Guru of the Sikhs, he was beheaded at the orders of Aurangzeb for refusal to embrace Islam. Guru Gobind Singh, the last Guru of the Sikhs, was his son.
- TEJ BAHADUR
SAPRU
(1875-1949) : Eminent lawyer and liberal politician of Allahabad who played a notable part in establishing liaison between the British Government in India and the Congress organisation at several critical moments in national life.
- THAKKAR BAPA
(1869-1951) : Originally Amritlal Thakkar, he served the backward tribes and tribal communities. An engineer by training, he held various assignments in the Indian railways construction work in Gujarat and East Africa, and later came into contact with Gandhiji and devoted long years to the upliftment of women and tribals.
- TIPU SULTAN
(1750-99) : Son of Haider Ali of Mysore, he ascended the throne in 1782. Like his father he realised the danger posed by Britain to India’s freedom. He continued his father’s policies and forged alliances with Marathas, Nizam of Hyderabad and the French, who made him a “citizen of France”. A capable general, he was surrounded by British allies, as Napoleon was in Europe, and defeated.
- TIRUVALLURVAR
(5th Cent. A.D.) : Author of the great Tamil classic *Kural*, containing the most profound thoughts on the problems of life with remarkable economy of words and style.
- TODAR MAL
(-1589) : One of Akbar’s nine “jewels”, he was a great administrator and expert on taxation. He divided the empire into 182 parganas in such a way that each one yielded a revenue of one crore a year. His system has lasted till today. He was also a capable

- general and led armies into Bengal and Bihar and as far as Badakhshan in Central Asia.
- TORU DUTT**
(1856-77) : A talented poetess of Bengal who was among the pioneers of Indian poets in English. A sensitive writer, she travelled extensively at a young age which made her poetry rich and varied.
- TUGHLAQ, MOHAMMAD**
(1290-1351) : One of the rulers of Delhi, he was a great scholar of Greek, Persian and Arabic. During his reign of about thirty years, he extended his empire to the Deccan. He was somewhat eccentric and shifted his capital to Daulatabad, now in Maharashtra, and introduced copper currency.
- TUKARAM**
(1598-1649) : Poet-saint of Maharashtra, he was a follower of Namdev. Of his 5000 verses, hundreds are sung even today.
- TULSIDAS**
(1497-1623) : Celebrated author of *Ramcharitmanas* or "Ramayana", a classic praised by many scholars as "the perfect example of the perfect books." His *Vinaypatrika* is another well known book.
- TYAGRAJA**
(1767-1847) : Great musician saint of south India. His several thousand compositions are the outcome of a heart devoted to Sri Rama.
- UDAY SHANKAR** : Eminent Indian dancer of the 20th century who has been responsible for the regeneration of Indian dance forms and their projection to countries outside India. He studied under Anna Pavlova and then started his own troupe which travelled extensively within and outside the country.
- VALLABHACHARYA:** Great exponent of Vaishnava sect who founded the sect known by his name. His followers, especially the eight poets of Ashtachhap, including Surdas, have contributed substantially to Hindi literature. He is also known to have written four well known books in Sanskrit and one in Hindi.
- VALLABHBHAI PATEL**
(1875-1950) : Affectionately called "Sardar", he became the first Deputy Prime Minister of Free India, took over Home and Indian States portfolio, and Information and Broadcasting. His lasting achievement was the

integration of Indian Princely states with the Indian Union, which he adroitly and consummately negotiated. Lawyer by profession earlier, he gave up practice and joined Gandhiji and led the Bardoli movement.

VALMIKI
(3rd Cent. B.C.)

: The author of the great classic *Ramayana*. According to legend, he started life as a robber. He voluntarily took over the sins of two sages, and then, as a repentance, underwent meditation in such depth that ants built a mound around him.

VARAHAMIHIRA
(499-587)

: A renowned astronomer and astrologer who authored the *panel Siddhanta* and spelt out how calendars should be periodically corrected by taking into account the accumulated precession, and updated knowledge since *surya siddhanta*.

VASVANI T.L.,
"SADHU"
(1879-1966)

: Popular spiritual leader and writer of Sindhi with over a hundred books to his credit. He represented India at the world congress of religions.

VATSYANA
(4th Cent. B.C.)

: Philosopher of ancient India, known for his well known encyclopaedic work on erotics, the *Kamsutra*, and *Nyaya Bhashya*.

VENKATARAT-
NAM PANTULU
MAHAMAHOPADHAYA
(1842-1915)

: Eminent Telugu scholar and poet, renowned for his work on purism in speech.

VIDYAPATI
(1350-1450)

: Maithili poet of the Vaishnava sect. A court poet, he is known for lyrics of exquisite grace.

VIDYARINYA,
MADHAVACHARYA
(circa 14th Cent.)

: The patron saint with whose blessing the Vijayanagar empire was founded in 1336. His contribution to political and religious fields is considered weighty.

VIKRAM SARABHAI
(1919-72)

: Eminent scientist who succeeded Dr. H.J. Bhabha as the architect of India's Atomic Energy Commission.

VIKRAMADITYA

: A legendry Malava king with Ujjain as his capital. At his court resided nine eminent litterateurs. His title was taken up by several monarchs subsequently, and there is controversy about who was the first king of that name. One of them started the Vikram era (calendar), used even today.

- VINAYAK DAMODAR SAVARKAR, "VEER"
(1883-1966) : Ardent nationalist leader and revolutionary. His escape from a British ship of Marsilles became a *cause celebre* in international law. He was exiled to the Andamans for his "seditionist activities" and returned to associate himself with the Hindu Mahasabha.
- VIR SINGH, BHAI
(1872-1957) : Great Punjabi poet who gave a new dimension to poetry. He also wrote novels and short stories, largely woven round Sikh heroes, including Ranjit Singh.
- VISAKHADATTA
(6th Cent.) : Sanskrit dramatist, well known for such works as *Mudra Rakshas*.
- VISHNU DIGAMBAR PALUSKAR
(1872-1931) : A great musician who brought classical Hindustani music to the people. He founded the Gandharva Mahavidyalaya at Lahore in 1901, with branches in other cities subsequently.
- VISHNU SHARMA
(circa 2nd Cent.) : Author of *Panchtantra*, who offered to teach the sons of king of Amravati of south India. They were dullards and did not read. He taught them through the medium of stories. The book is designed to teach statecraft.
- VISVESVARAYYA, M, DR.
(1861-1961) : Great engineer and administrator, who built the dam on the Cauvery at Krishnarajasagar, among the earliest in the country. He ruled over Mysore state for several years.
- VIVEKANANDA, SWAMI
(1863-1902) : A disciple of Ramakrishna Parmahansa, he was a great orator in Bengali and English. At the Parliament of Religions at Chicago in 1893, he made a powerful impact. He travelled abroad extensively and gave India's message. He helped inject self-confidence and self-reliance in the people at a critical juncture in Indian history.
- WARIS SHAH : Eminent Punjabi poet, born in what is now known as Pakistan. His *Heer Ranjha* (composed in 1766) is an essential part of the heritage of Punjabi speaking people of India.
- XAVIER, FRANCIS ST.
(1506-52) : A Spanish priest. Follower of Ignatius de Loyala, he came out to India in 1542 as a missionary and set up centres in various places in western India. He is still revered, and his name has been lent to many

educational institutions. He died while on his way to China. His body was brought back to be preserved reverently at Goa.

- YAGNAVALKYA** : One of the famous law givers and scholar philosophers of ancient India. His wife Maitreya shared his wisdom. There is a mention of the sage in the Brihadaranyaka Upanishid.
(circa 7th Cent. B.C.)
- YASHOVARMAN** : Outstanding king of Kannauj from 725 to 752, he conquered Magadha and Gaur and extended his domains southwards to the banks of Narmada. His rival and contemporary was Lalitaditya of Kashmir, who defeated and killed him. Yashovarman was a great patron of arts and literature. Bhavbhuti and Kumaril Bhatt prospered at his court.
(circa 8th Cent.)
- ZAINULABDIN** : A remarkably gifted ruler of Kashmir who ascended the throne in 1420 and proved to be a precursor of Akbar in regard to secular and enlightened administration.
(-1470)
- ZAKIR HUSSAIN** : Eminent educationist and nationalist leader who rose to be the President of India. Earlier, he was associated with the basic education scheme of Gandhiji and was the Principal of Jamia Millia, Delhi. He was also the Vice-Chancellor of Aligarh University and Governor of Bihar.
(1897-1969)
- ZORAWAR SINGH** : A great general from Bilaspur (Himachal Pradesh) who was in the employ of Maharaja Gulab Singh. He conquered Ladakh, Baltistan and fought at great heights of the Himalayas. According to one account, he led an expedition in Tibet and was killed in an avalanche.
(-1841)

Calendar of Events



Important days, including anniversaries, except those having floating dates which have been broadly indicated in the chapter: Fairs and Festivals.

Calendar of Events

JANUARY

1. New Year's Day
11. Death Anniversary of Lal Bahadur Shastri
12. Birth Anniversary of Swamy Vivekananda
13. Lohri
18. Birth Anniversary of Mahadeo Govind Ranade
Death Anniversary of K.L. Sehgal
20. Foundation Day of Arunachal Pradesh
21. Manipur's Statehood Day
23. Birth Anniversary of Netaji Subhas Chandra Bose
24. Death Anniversary of Homi Bhabha
25. Birth Anniversary of Michael Madhusudan Dutta
Himachal Statehood Day
26. Republic Day
28. Birth Anniversary of Lala Lajpat Rai
30. Death Anniversary of Mahatma Gandhi
Sarvodaya Day
Anti Leprosy Day

FEBRUARY

2. Death Anniversary of G. Sankara Kurup
3. Death Anniversary of C.N. Annadurai
4. Death Anniversary of Utkal Gourab Madhusudan Das, Founder of
Modern Orissa
6. Syama Sastry Day
8. Death Anniversary of Dr. K.M. Munshi
11. Death Anniversary of Fakhruddin Ali Ahmed
12. Birth Anniversary of C.F. Andrews
13. Birth Anniversary of Sarojini Naidu

- 16. Death Anniversary of J. Krishnamurthy
- 19. Death Anniversary of Gopal Krishna Gokhale
- 22. Death Anniversary of Kasturba Gandhi
Death Anniversary of Maulana Abul Kalam Azad
- 26. Death Anniversary of V.D. Sawarkar
- 27. Martyrdom Day of Chandra Shekhar Azad
- 28. Death Anniversary of Dr Rajendra Prasad

MARCH

- 3. Death Anniversary of Sarojini Naidu
- 8. World Day for the Disabled
- 11. Commonwealth Day
- 21. World Forestry Day
- 22. International Day for Abolition of Racial Discrimination
World Meteorological Day
- 23. Death Anniversary of Shaheed Bhagat Singh

APRIL

- 1. Utkal Dibasa (Orissa Day)
- 5. National Maritime Day
- 6. Anniversary of Dandi March
- 7. World Health Day
- 13. Baisakhi
- 14. Birth Anniversary of Dr. B.R. Ambedkar
Fire Service Day
Bengali New Year's Day
Choiroba (Manipuri New Year's Day)
Vishu (Assamese New Year's Day)
- 15. Himachal Day
- 17. Death Anniversary of Dr. S. Radhakrishnan
- 23. Death Anniversary of Bade Ghulam Ali Khan

MAY

- 1. May Day
Gujarat Day
- 3. Death Anniversary of Dr. Zakir Hussain
- 6. Birth Anniversary of Pandit Motilal Nehru
- 8. Birth Anniversary of Rabindranath Tagore
Red Cross Day

9. Birth Anniversary of Gopal Krishna Gokhale
Death Anniversary of Durga Bai Deshmukh
14. Sikkim Day
17. World Telecommunication Day
22. Birth Anniversary of Raja Rammohun Roy
25. Birth Anniversary of Kazi Nazrul Islam
27. Death Anniversary of Pandit Jawaharlal Nehru
28. Birth Anniversary of V.D. Sawarkar

JUNE

5. World Environment Day
11. Death Anniversary of Sane Guruji
12. Martyrdom of Shaheed Udham Singh
17. Martyrdom of Maharani Laxmi Bai of Jhansi
24. Birth Anniversary of Pandit Onkarnath Thakur
Death Anniversary of V.V. Giri
26. Birth Anniversary of Bankim Chandra Chattopadhyay
27. Birth Anniversary of Maharaja Ranjit Singh
30. Death Anniversary of Dadabhai Nauroji

JULY

1. Birth Anniversary of Bidhan Chandra Roy,
Death Anniversary of Utkalmani Gopabandhu Das
2. Anniversary of Colombo Plan
3. Anniversary of the signing of the Simla Agreement
St. Thomas Day
4. Death Anniversary of Swami Vivekananda
7. Birth Anniversary of Shri Shyama Prasad Mukherjee
15. Birth Anniversary of K.Kamaraj
19. Anniversary of Bank Nationalisation
Death Anniversary of Batukeswar Datta
23. Birth Anniversary of Lokmanya Bal Gangadhar Tilak
Birth Anniversary of Chandra Shekhar Azad
28. Death Anniversary of Deshbhakta Tarun Ram Phukan
31. Birth Anniversary of Munshi Prem Chand

AUGUST

1. Non-Cooperation Movement
Death Anniversary of Lokmanya Tilak

4. Birth Anniversary of Phiroz Shah Mehta
8. Death Anniversary of Rabindranath Tagore
9. Anniversary of 'Quit India' Movement
10. Birth Anniversary of V.V. Giri
11. Death Anniversary of Khudiram Bose
12. Birth Anniversary of Dr. Vikram Sarabhai
15. Independence Day
Birth Anniversary of Aurobindo Ghosh
16. De Jure Day—Merger of Pondicherry with Indian Union
Death Anniversary of Ramakrishna Parmahansa
17. Death Anniversary of Father Camil Bulke
19. Birth Anniversary of S.Satyamurthy
21. Death Anniversary of V.D. Paluskar
23. Birth Anniversary of Ananda Coomaraswamy
Sanskrit Diwas
29. Death Anniversary of Ahilyabai Holkar
30. Death Anniversary of Toru Dutt

SEPTEMBER

4. Birth Anniversary of Dadabhai Nauroji
5. Birth Anniversary of Dr S. Radhakrishnan
Teachers Day
8. International Literacy Day
10. Birth Anniversary of Govind Ballabh Pant
11. Death Anniversary of Poet Subramania Bharati
Acharya Vinoba Bhave Jayanti
14. Hindi Diwas
15. Birth Anniversary of C.N. Annadurai
17. Birth Anniversary of E.V. Ramaswami
Birth Anniversary of Sharat Chandra Chhattopadhyaya
19. Death Anniversary of Shri Balwantrao Mehta
Death Anniversary of V.N. Bhatkhande
20. Death Anniversary of Annie Besant
22. Birth Anniversary of V.S. Srinivasa Sastri
Birth Anniversary of Ramdhari Singh Dinkar
26. Death Anniversary of C.P. Ramaswamy Iyer,
Death Anniversary of Uday Shankar
27. Birth Anniversary of Vithalbhai Patel
World Tourism Day
Death Anniversary of Raja Rammohun Roy
28. Birth Anniversary of Shaheed Bhagat Singh
29. Birth Anniversary of Iswar Chandra Vidyasagar

OCTOBER

1. Birth Anniversary of Annie Besant
International Music Day
2. Birth Anniversary of Mahatma Gandhi
National Cleanliness Day
Anti-Leprosy Day
Birth Anniversary of Lal Bahadur Shastri
Death Anniversary of K. Kamaraj
5. Birth Anniversary of Sri Ramalinga Swamigal
Death Anniversary of Sri V.K. Krishna Menon
8. Death Anniversary of Prem Chand
Air Force Day
9. Birth Anniversary of Utkalmani Gopabandhu Das
11. Death Anniversary of Rashtra Sant Tukdoji Maharaj
12. Death Anniversary of Dr. Ram Manohar Lohia
15. Saint Teresa Festival
16. Birth Anniversary of Mahakavi Vallathol
World Peasantry Day
Birth Anniversary of Seth Govind Das
18. Death Anniversary of Chittor Subramania Pillai
19. Birth Anniversary of Namakkal V. Ramalingam Pillai
21. Azad Hind Day
22. Death Anniversary of Vithalbhai Patel
24. United Nations Day
26. Death Anniversary of Pandit Dattatreya Vishnu Paluskar
30. Death Anniversary of Begum Akhtar
31. Birth Anniversary of Sardar Vallabhbhai Patel
World Thrift Day
Death Anniversary of Indira Gandhi

NOVEMBER

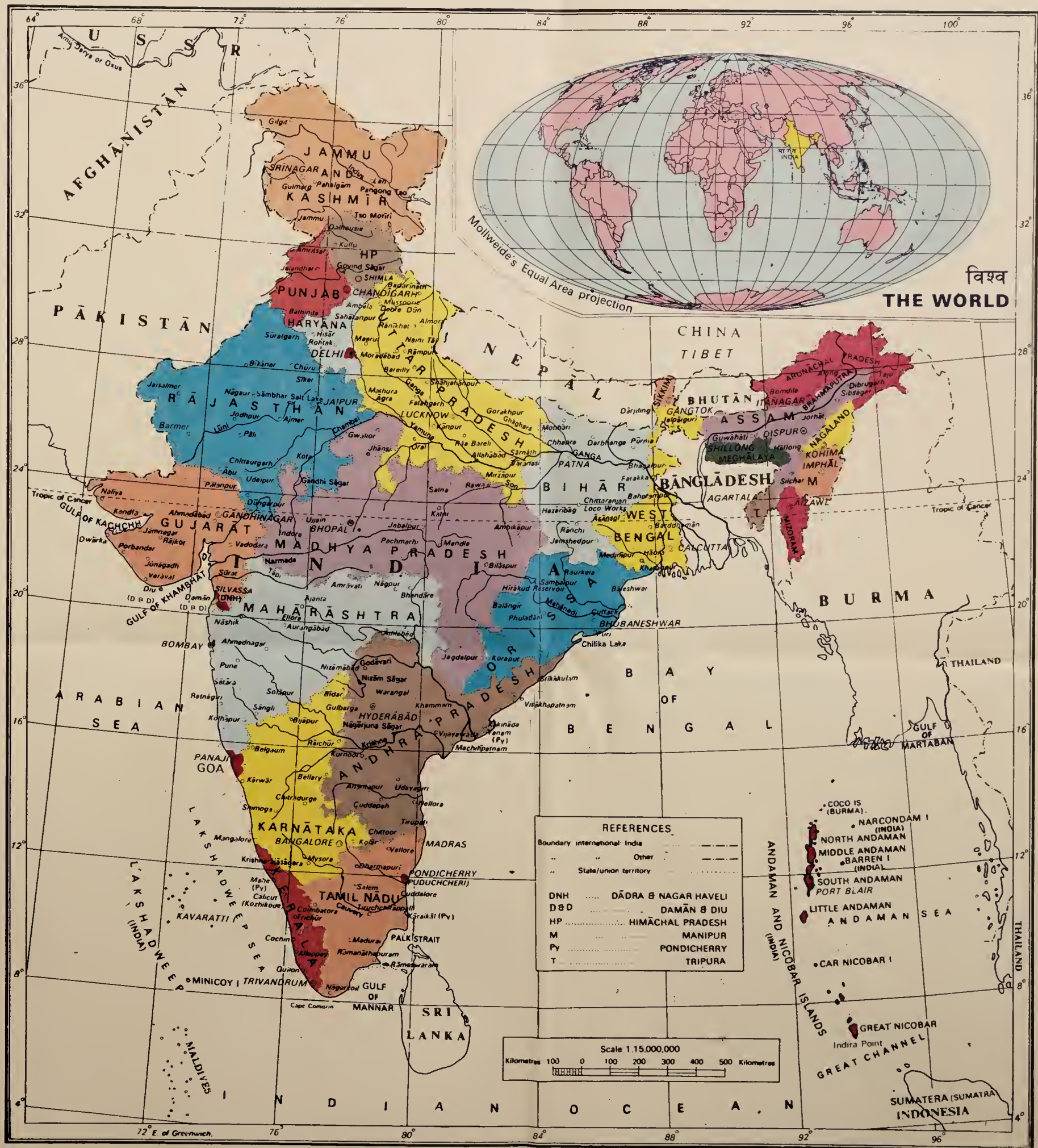
1. Haryana State Day
Kerala State Day
Karnataka State Day
Andhra Pradesh State Day
2. Birth Anniversary of Maharaja Ranjit Singh
All Souls Day
5. Death Anniversary of Ustad Fayyaz Khan
Birth Anniversary of Desh Bandhu Chittaranjan Das
7. Birth Anniversary of Shri Bipin Chandra Pal
Birth Anniversary of Dr C.V. Raman
8. Death Anniversary of Maharshi Karve

11. Birth Anniversary of Maulana Abul Kalam Azad
12. Death Anniversary of Pandit Madan Mohan Malaviya
14. Birth Anniversary of Pandit Jawaharlal Nehru
Children's Day
15. Death Anniversary of Vinoba Bhave
17. Death Anniversary of Lala Lajpat Rai
19. Birth Anniversary of Indira Gandhi
21. Territorial Army Day

DECEMBER

1. Nagaland State Inauguration Day
Birth Anniversary of Kaka Sahab Kalelkar
3. Birth Anniversary of Acharya Nandlal Bose
Birth Anniversary of Dr. Rajendra Prasad
Birth Anniversary of Khudi Ram Bose
4. Navy Day
5. Death Anniversary of Aurobindo Ghosh
Birth Anniversary of Bhai Vir Singh
6. Death Anniversary of Dr. B.R. Ambedkar
7. Flag Day
8. Birth Anniversary of C. Rajagopalachari
10. Human Rights Day
11. Birth Anniversary of Poet Subramania Bharati
15. Death Anniversary of Sardar Vallabhbhai Patel
19. Goa Liberation Day
24. Death Anniversary of E.V. Ramaswami
Birth Anniversary of Sane Guruji
Christmas Eve
25. Christmas
Birth Anniversary of Madan Mohan Malaviya
Death Anniversary of C. Rajagopalachari
28. Foundation Day of Indian National Congress
Death Anniversary of Akbar Allahabadi
29. Birth Anniversary of W.C. Banerjea
Death Anniversary of Pandit Onkar Nath Thakur
Death Anniversary of Hakim Ajmal Khan
30. Birth Anniversary of Ramana Maharishi
Birth Anniversary of K.M. Munshi
Death Anniversary of Dr. Vikram Sarabhai
31. New Year's Eve

भारत INDIA



Based upon Survey of India Map with the permission of Surveyor General of India.

Projection: Lambert Conical Orthomorphic.

The boundary of Meghalaya shown on this map is as interpreted from the North-Eastern Areas (Reorganisation) Act 1971, but has yet to be verified.

The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

The administrative headquarters of Chandigarh, Haryana and Punjab are at Chandigarh.

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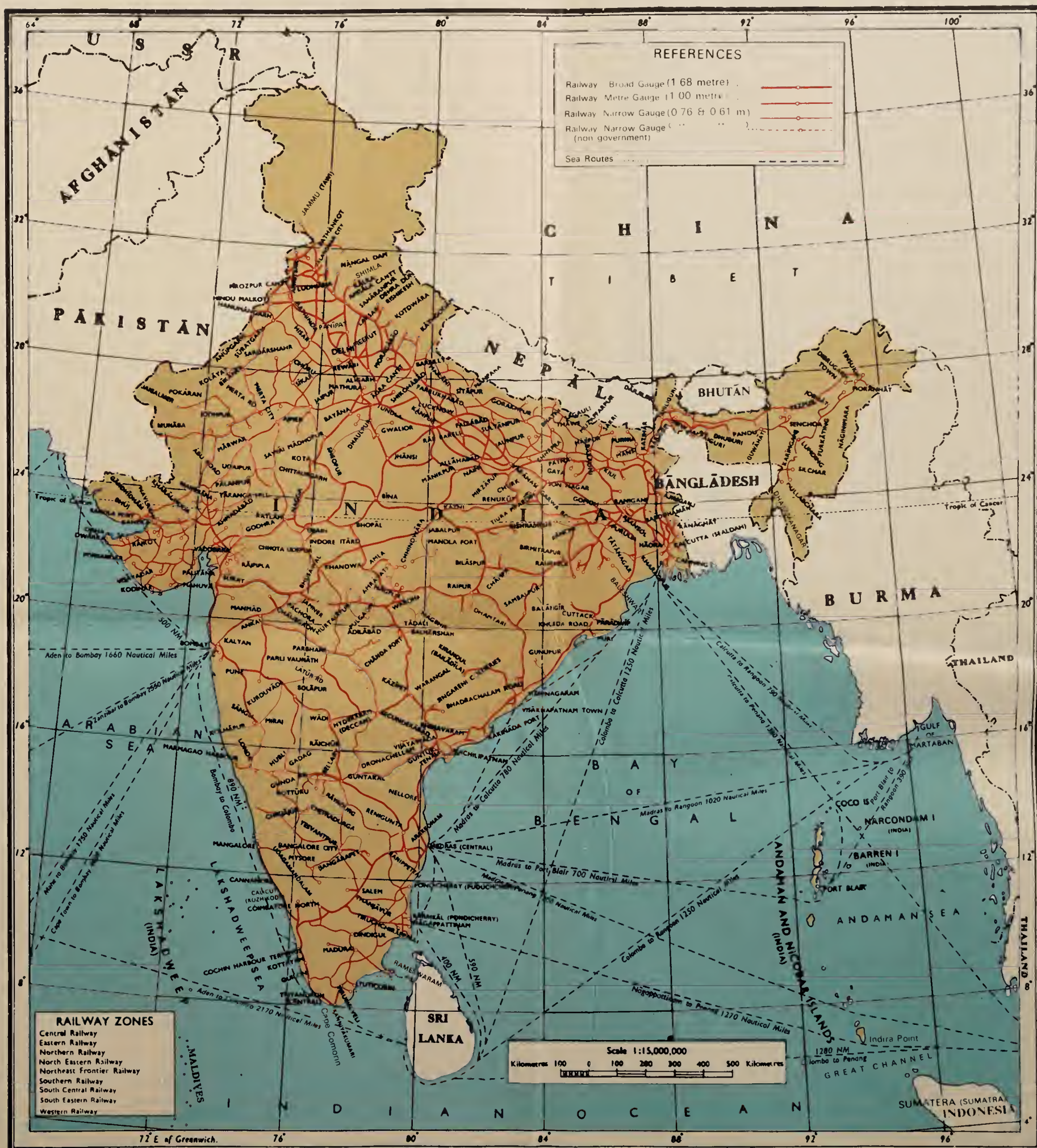
भारत-सड़कें तथा वायु मार्ग

INDIA-ROADS AND AIR ROUTES



भारत-रेलवे तथा समुद्र मार्ग

INDIA-RAILWAYS AND SEA-ROUTES



About the Author

MADAN GOPAL, BORN on 22 August, 1919 at Hansi (Haryana), is a visiting Professor of Mass Communication and Journalism at Osmania University for Master's degree. A science graduate from St. Stephen's College, Delhi, he obtained Diploma in Journalism from Punjab University, Lahore, standing first in the examination in 1941. He headed two media units of the Ministry of Information and Broadcasting, Government of India, before he retired. Earlier, he was a regular broadcaster and a columnist in Hindi on foreign affairs. Madan Gopal was on the editorial staff of the *Statesman*, Delhi and correspondent of European affairs for standard newspapers of Bombay. He was formerly editor of the *Dainik Tribune*, a Hindi Daily, published by the Tribune Trust, Chandigarh and, of late, a consultant to the National Council for Educational Research and Training, New Delhi.

Madan Gopal is a prolific writer and has 24 books to his credit, covering a wide range of topics. Reviewing his book, the *Literary Supplement*, London wrote: "Madan Gopal has been largely instrumental in introducing to the western readers the stories and novels of Premchand".

